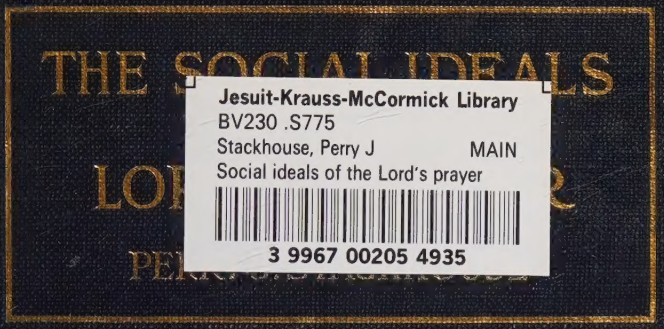


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# THE SOCIAL IDEALS OF THE LORD'S PRAYER

# THE SOCIAL IDEALS OF THE LORD'S PRAYER

By PERRY J. STACKHOUSE
PASTOR TABERNACLE BAPTIST CHURCH
UTICA, NEW YORK

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To

THE ONE HUNDRED AND FIFTY MEMBERS

*of the*

MEN'S BIBLE AND SOCIAL CLASS

*of the*

FIRST BAPTIST CHURCH, AMHERST, NOVA SCOTIA

*In Memory of Five Delightful Years of Fellowship and with Vivid Recollections of our Sunday-afternoon Sessions Where I Learned that Social and Economic Problems can be Discussed with the Utmost Frankness by Men Representing all Classes in Society and Many Economic Creeds in a Spirit of Christian Brotherhood and with Great Profit to All*

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# THE SOCIAL IDEALS OF THE LORD'S PRAYER

## INTRODUCTION

EVERY age has outstanding problems and characteristics. In the sixteenth century and in the early part of the seventeenth, the religious question stirred the mind and the conscience of European nations. From the middle of the seventeenth century down into the nineteenth century, the great movements were political. To-day, the paramount and pressing questions are social and economic. It is the age of the Social Question.

There is a striking unanimity of opinion among all who write on economic questions from the ethical and religious point of view, that the present social order is not Christian. The coexistence of great wealth and great poverty, the growing spirit of bitterness between capital and labor which has found expression in the United States during the past twenty years in an average of a thousand strikes

a year, the alienation of so many wage-earners, not only from the church, but also from the ideals for which the church stands, are facts which do not make for optimism.

On the other hand, a very significant sign of modern times is the awakening of the church to the social question. Christian men in increasing numbers are beginning to see that the social problem is at heart a moral problem, that it is not simply bread and butter, shelter and clothing, and that even wages has its ethical aspect. We are recognizing that most of the greatest evils of life are rooted in economic soil. One of the greatest curses of modern civilization is the drink traffic. No one can thoughtfully study that subject without discovering that economic causes are responsible for a great deal of drinking. Wages are in many cases so small that the wage-earners are compelled to house themselves in cheerless and squalid quarters. From such surroundings issues forth every night an army of men who find a refuge and the gratification of their social instincts in the saloon. The same thing may be said with regard to that appalling modern evil, the white-slave traffic. Tear up that sinister thing by the roots, and you will find them well down in economic soil. Thousands of girls and women are working for wages that are barely sufficient to keep body and soul together. In such cases they must either suffer want and deny themselves certain pleasures craved by young life, or supplement their wages by occa-

sional prostitution. That in all of our great cities there are hundreds who are led astray every year through economic stress is the testimony of social workers who are conversant with the facts. Clearer recognition that the social question is an ethical question is largely responsible for the new awakening of the churches to the importance of the problem.

As a result of this social revival of the church there has come a new interest in the sociological study of the Bible. The words of the law and the prophets, of Jesus and the apostles, have been approached from the social view-point, and from the word new light has been breaking forth on many dark problems.

For many years the writer has been intensely interested in the social question. He is conscious of a deep debt of gratitude to the men whose investigations in biblical sociology have not only made the Bible a new book to him, but also opened up new fields of social service. He has been trying to discharge that debt by interpreting the work of the specialists to the men and women of the congregations which he has served as minister. Some years ago, in reading over the Lord's Prayer, there came to him like a new discovery the social ideals of that wonderful prayer. Further study and research strengthened the conviction, that in this prayer of Jesus we have a social gospel of great value in these days of social unrest and reconstruction. The present work is an

approach to the social question through the Lord's Prayer. It is intended primarily as a text-book for men's classes, Young Men's Christian Associations, mission-study classes, etc. The effort has been to provide a book that will mediate between the specialists and the average man who has had little opportunity for special training in economic and biblical science.

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# I

# THE HISTORICAL FOUNDATIONS OF THE SOCIAL IDEALS OF JESUS

THE Lord's Prayer is recorded in two of the Gospels. Matthew reports it as a part of the Sermon on the Mount. Luke tells us that while Jesus was praying in a certain place, one of the disciples said to him: "Lord, teach us to pray, as John also taught his disciples"—and then follows the prayer, together with the Master's exposition of the subject of prayer. (Luke 11 : 1-13.)

## Preliminary Questions of Criticism and Interpretation

### *The Two Prayers Compared*

In comparing the two prayers, some differences are to be noted. Luke addresses God simply as "Father." Matthew enlarges by saying, "Our Father, which art in heaven." Luke omits the petition, "Thy will be done, as in heaven, so on earth." Matthew says "this day." Luke says "day by day." Matthew uses the word "debts," while Luke employs the word "sins." Luke omits the clause, "But deliver us from the Evil One." Some

scholars make the harmonic suggestion that Jesus taught the same prayer twice, and we can agree that the suggestion is by no means improbable. In any case the differences between the two prayers are not important, and even if Luke's version be accepted as the original form of the prayer, this fact does not impair the ethical and social implications of the prayer itself.

*The Scope of the Prayer*

A second critical question that arises in connection with the prayer, and the sermon of which it forms a part, is the question as to the scope of its teaching. Was it intended simply for the disciples, or had it an application to the multitudes as well? Is God merely the Father of those who believe, and are the demands and privileges of brotherhood limited to the members of the kingdom? The generally accepted view of scholars is in favor of the universal scope of the words of Jesus.

"No solution of difficulties is sound which questions the universal scope of Jesus' words. It is true that the disciples are distinguished at the beginning from the multitudes at the end, but the morality of the sermon is not meant for one class in such a sense as to exclude others from its claims. If the multitudes were not disciples, they might have been, and ought to have been, and when Jesus speaks it is for every one who has ears to hear. . . The sermon is spoken in the common air, which all men breathe,

and if it is binding on any, it is binding to precisely the same extent on all." [1]

That this position is not contrary to the teaching of the First Gospel is clear from Matthew 23 : 1, 8f., in which our Lord, addressing not only the disciples, but also the multitude, said: "But be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven."

*Is the Lord's Prayer Original?*

To what extent was the prayer original with Jesus? We are not surprised that scholars have found in certain of the synagogue prayers passages bearing a striking resemblance to several of the petitions in the model prayer. It would be strange if such were not the case. Jesus came not to destroy the law and the prophets, but to fulfil. Men had called God "Father," had prayed for the forgiveness of sins and for daily bread, and with eager, anxious hearts had cried out for the coming of the kingdom centuries before this prayer was uttered.

Not only in Judaism, but in the great ethnic faiths, it is possible to find parallel phrases, for in the Lord's Prayer there is nothing sectarian, national, or racial. It is catholic, timeless, a universal prayer for mankind. It is said that at the

[1] James Denny, "The Literal Interpretation of the Sermon on the Mount."

Parliament of Religions, held in Chicago some years ago, representatives of all the great religions of the world, differing widely in their theological and philosophical points of view, in their ideals and their conceptions of ethical obligations, in their creedal statements and ritualistic observances, were none the less able to unite on the common platform of the Lord's Prayer. What a tribute to the religious genius of Jesus and to the universal application of this prayer, when Jew and Gentile, Mohammedan and Christian, Buddhist and the follower of Confucius bowed the knee, and reverently repeated together that prayer which fell upon the ears of the listening multitudes nearly nineteen hundred years ago upon the Mount of Beatitudes. The Lord's Prayer is original, not so much in the new truth revealed in the different petitions, as in the combination of those petitions in one prayer, and the new spirit which pervades it throughout and gives to it unity.

## Jesus' Debt to Old Testament Social Teaching

In order rightly to evaluate the ethical and social teaching of Jesus, it is essential that we should know something of the social ideas embodied in the Old Testament. For in emphasizing the social aspect of religion, Jesus was true to that noble humanitarian spirit which finds so many expressions in the Old Testament law and prophets.

*Specific Social Teachings in the Old Testament Law*

In the Old Testament the nation is set forth not so much as a state, but as a family; consequently it was the duty of every Hebrew to regard his fellow Hebrew as a brother. That brotherhood was not simply a beautiful ideal, to be realized in the far-distant future, is evident from the following injunctions from the ancient law, in which brotherhood is applied to the social and industrial life of the people. The loaning of money for interest was forbidden. (Deut. 23 : 19.) The laborer was to be paid at sundown. (Deut. 24 : 14f.) Every seven years the land was to rest, and there was to be a common ownership of the untilled harvest. (Exod. 23 : 11.) All debts were outlawed in the seventh year, if the debtor was a Hebrew. (Deut. 15 : 1.) The poor traveler was permitted to satisfy his hunger from the corn-fields and vineyards, but must not carry any of the fruit or corn away with him. (Deut. 23 : 24f.) At harvest-time the poor were permitted to glean in the vineyards and the harvest-fields, and the owners were forbidden to reap wholly the corners of the field. (Lev. 19 : 9.) The creditor was forbidden to go into the debtor's home to filch his pledge; and if the pledge was a garment, he must return it at sundown, in order that the poor man might sleep comfortably. (Deut. 24 : 10-13.) All land was looked upon as belonging to God, and must not be sold forever. (Lev. 25 : 23.) As an

antidote to the land-hunger and capitalistic ruthlessness of the rich and powerful, it was provided that in the jubilee year, which was once in every fifty years, there should be a general reconstruction of society. Slaves were to be set free; all debts should be canceled, and the families who through misfortune had lost their land should have their original possessions restored to them. (Lev. 25 : 8-17, 47-55.) That the laws relating to the year of jubilee were ever enforced may probably be questioned. That the selfish and powerful found methods of modifying other economic and social provisions for the protection of the weak can scarcely be doubted. But that these humanitarian ideals with their practical applications should have found expression in these ancient laws proves that they must have been powerful incentives in keeping the soul of the people alive and sensitive toward all social misery and injustice.

### *Social Ideals of the Prophets*

The popular idea of the Hebrew prophets as mainly foretellers of coming events is not correct. The element of prediction occupied but a subordinate place in their teaching. They were rather preachers of righteousness, revealing the will of Jehovah, and fearlessly rebuking the sins of rulers and people alike. Their theology never smells of the midnight oil. It is practical, not speculative; it grows out of the deep, rich soil of the individual

and national experiences. The ethical note is struck continually in their writings. In an age which put an undue emphasis on the externals of religion—the offering of sacrifice, ornate ritual, the celebration of feasts, ostentatious gifts—and neglected the primary laws of humanity and righteousness, the prophets fearlessly and without compromise set before the people the unwelcome truth, that the real test of a religious life is not ceremonial observances, but a clean heart, humility in the presence of Jehovah, the alleviation of social misery, and the adjustment of social wrongs. That these statements are not an unfair interpretation of the prophets is evident to a Bible reader. (Cf. Amos 5 : 21-24; Hosea 6 : 6; Micah 6 : 6-8; Isa. 1 : 11-17; Jer. 7 : 21-24.)

The prophets are the great champions of the poor and the oppressed. Even men of the highest rank, who have grown rich from the plunder of the poor, are not exempted from the prophetic condemnation. "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor? saith the Lord God of hosts" (Isa. 3 : 14f.). Amos declares that those who in a spirit of materialistic heartlessness have sold the righteous for silver and the needy for a pair of shoes shall not escape the righteous judgments of Jehovah. (Amos 2 : 6.) Isaiah has this to say concerning the land monopo-

lists of his day, who to further their own selfish interests have taken possession of the fields and houses which should belong to the many: "Woe unto them who join house to house, that lay field to field, till there be no room, that they may dwell alone in the midst of the earth" (Isa. 5 : 8). That in the Old Testament law and prophets are to be found social ideals and economic laws for the protection of the needy and unfortunate members of society which even to-day would be regarded as utopian and revolutionary by many good and fairly broad-minded people will scarcely be questioned.

*Jesus a Successor to the Hebrew Prophets*

Now Jesus was a true successor to the great Hebrew prophets. Like the prophets, he puts little stress on the ceremonial side of religion, and when reproached by the Pharisees for eating with the unclean, he quotes with approval the noble words of Hosea: "For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings" (Matt. 9 : 13). The prophetic vision of the Golden Age, in which poverty, social injustice, and war are to be eradicated, is found in Jesus' teaching of the kingdom of God. Like the prophets, Jesus was the great champion of the poor and the oppressed. So intimate were his associations with the outcast classes of Jewish society, that he was known among his contemporaries as "a friend of publicans and sinners." It is a significant fact that when Jesus

announced his Messianic mission in the synagogue of Nazareth he summed it up in a quotation from the prophet Isaiah. (Luke 4 : 16-20; cf. Isa. 61 : 1-3.) This passage has been so frequently spiritualized that the average reader finds himself in bondage to that spiritual interpretation; but when it is taken with the whole life of Jesus we are forced to a literal interpretation. That Jesus was interested not only in the spiritual, but also in the material, welfare of the people he had come to save, is clear in the following passages: Luke 7 : 19-23; Mark 12 : 28-31; Luke 10 : 25-37; Matthew 25 : 31-46. It perhaps ought to be stated that we need not expect to find in the teaching of Jesus specific antidotes for the social ills of to-day. He taught principles, not rules. While it is doubtless true that there can be no social salvation without economic method, it is also true that something more than an economic method is needed to solve the problem. Sabatier has truly said: "Sociologists are more and more coming to the conclusion, that the social question is dependent upon the moral question, and that in order to secure the reign of justice, and to bring about universal happiness, men must be taught to conquer selfishness and to love one another."

### The Lord's Prayer a Social Prayer

The Lord's Prayer is a great social prayer. There is hardly a phase of the social problem that cannot

be related in some way to that wonderful prayer. It teaches the Fatherhood of God, and by implication the Brotherhood of Man. It petitions for the coming of the kingdom of God—the ideal social and religious order. It encourages every fainting heart with the superb social ideal, that the will of God shall be done on earth as it is in heaven. It does not overlook the material necessities of life, but bids us pray for daily bread. Our social responsibility toward the disinherited children of earth, who are exposed to a thousand temptations as a result of the sordid conditions under which they live, is made plain in the petition, "Lead us not into temptation." The prayer closes with the great hope of a world delivered from evil, for the kingdom, and the power, and the glory belong to God.

That the prayer is social, and not individualistic, is plain from the pronouns used. It is not "I" and "me," but "ours" and "us." Here is no individualistic and parochial petition, but a prayer that takes in the whole world. It is: "OUR Father, which art in heaven. Give US this day OUR daily bread. And forgive US OUR debts, as WE forgive OUR debtors. And lead US not into temptation, but deliver US from evil." It reads, as some one has said, "as if some divine cooperative commonwealth was on its knees." It is the prayer of the brotherhood of the kingdom.

The man who repeats the Lord's Prayer identifies himself with all humanity, and when he asks for

bread and all that bread symbolizes, for the forgiveness of debts and freedom from temptation, he asks for all. If his neighbor be hungry, or in danger of losing his soul through the stress of economic necessity, and he is well fed and nourished, and sheltered from the evil things of life, how can he pray: "Give us this day our daily bread, and lead us not into temptation," without seeking to relieve the necessities of his neighbor, and to make the crooked paths of environment straight and smooth for his neighbor's feet?

## Conclusion

It has been the purpose of this chapter to consider certain critical questions which arise in connection with the prayer as a whole, to call attention to the historical foundations of the social ideals of Jesus, to show how he utilized the social ideas of the Old Testament, and to point out that the Lord's Prayer is a great social prayer. In that prayer is to be found an important contribution to the solution of the social question.

## II

# THE SOCIAL IDEAL OF DIVINE FATHERHOOD

### THE RELIGIOUS BASIS OF THE SOCIAL QUESTION

"Our Father, who art in heaven"

THE religious and social creed of Jesus sprang out of his idea of God. It is not too much to say that our conception of God will largely determine our attitude toward men, life, and work. If we think of him as monarch, then we shall consider ourselves as subjects, other men as fellow subjects, or enemies of our king, and love and sympathy will be pushed into the background. If we think of him as judge, sitting somewhere in the supreme court of the universe, holding in his hands the even scales of justice, then all our ethical and theological systems will be colored by our law-court conceptions of God. If we think of him as a despot, jealous, capricious, a sort of Oriental sultan, then we shall cringe before him lest in his anger he smite us. The Mohammedan world is one of the best illustrations of the social and religious effects of such a view of God.

## The Need of a Religious Basis

*The Grave Danger of Materialism*

Our great danger to-day is such a materialization of life that men will no longer believe in any kind of God. What would happen if belief in God, in the supremacy of the spiritual died out in the hearts of the people of the world? Mr. Bryce, in his "American Commonwealth," raises that issue. "Standing," he writes, "in the midst of a great American city, one is startled by the thought of what might befall this huge, yet delicate fabric of laws and commerce and social institutions, were the foundations it had rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of." These are serious questions—questions which confront not only our American and European civilizations, but the Oriental world as well. In China, Japan, and India, we are witnessing the breakdown of the old religious faiths by which millions of the human race were dimly led.

Harold Begbie, in the Preface of his book, "Other Sheep," discusses the invasion of the Orient by materialistic beliefs. "Let those dense millions once believe that morality is a social contrivance, that spiritual responsibility is a mere invention of the priest, that life has no immortal significance for the

individual, that existence here is nothing more serious or complex than a struggle to gratify the sensual appetite. Let this perfectly logical inference from the dogma of materialism once be drawn by the cunning and inquisitive mind of the East, and at once earth would witness that frightful spectacle of which the virtuous man stands most in dread, the human race organizing itself for evil."

*What History Teaches*

History is full of examples of the grave moral and social evils which inevitably follow the disintegration of religious faith. The Romans of the early republic prided themselves on their honesty and truthfulness, but Roman virtue was not able to survive the loss of religious beliefs and to withstand the materialization of life, which followed the conquest of Greece and the downfall of the East. Grant that the popular faith was accompanied by gross superstition and immorality; it at least gave men a philosophy of life, the hope of a future, and a guide to conduct, and the gods they worshiped were often personifications of the finest virtues. Greek philosophy was an important factor in undermining faith in the popular gods. Upon the decay of religion there followed a decay of morals. The people became effeminate, and turned to the gross superstitions and abominations of the East.

As a modern illustration of the menace of a civilization that has lost its religious basis, Shailer

Mathews, in his book on "The Church and the Changing Order," cites France. "An irreligious aristocracy gave France the miseries of the old régime. An irreligious proletariat gave France the reign of terror. An irreligious middle class gave France the massacre of the Communists. An irreligious republic has given her travesties of justice in the name of honor." It is evident that a study of history offers little encouragement to those who are seeking to build an ideal social order without a religious basis.

### *Belief in the Spiritual Indispensable to an Ideal Social Order*

If we ever arrive at a perfect society, it will be through sacrifice, denial of self, fidelity, and a deepening sense of brotherhood. But can you have a conscience sensitive to evil, a heart responsive to human misery, a life capable of service and sacrifice for the good of others, apart from a belief in the invisible and the eternal? Is not the logical inference from materialism the enthronement of self, the extinction of love and pity? Nietzsche's Superman, who lords it over others, who cries out against Christianity as keeping alive organisms that ought to perish, and fights that the strong man may have his way, is a plain deduction from that materialistic philosophy which flouts religious beliefs, and denies the existence of spiritual forces. To suppose that a change in the social order will in itself produce

a new and better type of men is to show ourselves ready to believe a delusion and blind to the stubborn facts of life. The maladjustments of life cannot be rectified by legislative acts. There will never be a new Jerusalem until we have new men, and without a belief in the spiritual new men are not possible. Even radical economic thinkers are beginning to recognize this fact. The older socialism was agnostic, and even atheistic. It taught that, with the downfall of capitalism, down would tumble its great bulwark, religion. It attacked the one as bitterly and fiercely as the other. But the triumph of socialism means an industrial system which demands unselfishness, cooperation, magnanimity; and socialistic writers have been hard pressed to explain how a change in economic methods would produce those qualities. It is an interesting fact, as has been pointed out by different writers, that the deeper socialism of England and America is entering on a religious phase, and is realizing the need of a basis that is not merely materialistic and utilitarian. When Socrates, toward the close of the "Republic," is asked where the constitution of the ideal community is to be found, he answers, "Perhaps in heaven." His word points to the truth. If we are to have an ideal social order, it must come down from heaven. Not in despair will we say it, but in recognition that the principles of this constitution have been stated, and its spirit set at work, by Him who taught men to pray, "Our Father."

## Divine Fatherhood the Religious Basis

The foundation upon which Jesus built his social message is summed up in the opening words of the prayer, "Our Father, who art in heaven."

### *Not Absolutely New Doctrine*

The doctrine expressed in this form of address to God was not absolutely new. It had its beginnings in the Old Testament Scriptures. One of the psalmists had reached the high note of God as a Father, when he sang, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103 : 13). So too, some of the prophets, seeing as through a glass darkly, had caught partial visions of God as a Father. (Isa. 1 : 2; 63 : 16; Mal. 1 : 6.) Altogether in the whole body of the Old Testament Scriptures there are but seven references to the thought of God as Father. And in five of the seven passages he is represented as the Father of the nation.

### *Jesus' Teaching Concerning Divine Fatherhood*

In view of the incomplete and scanty references in the Old Testament to the thought of God as Father, we can readily understand that it was practically a new idea that Jesus gave to the disciples when he said to them, "When ye pray, say, Our Father, who art in heaven." They had thought of him as the Holy One of Israel, the God of battles,

the Judge, the Great King; but when they learned that as individuals they might kneel before him and call him Father, they were introduced into a new world. It carried with it a new theology, a new ethics, and a new interpretation of life.

In the Sermon on the Mount, Jesus taught that God controls the forces of nature and the world of men. In beautiful language that is more like poetry than prose, Jesus represents the Father as clothing the lilies of the field, which toil not, neither do they spin; as watching the little birds upon the housetop and noting their fall to the ground; and as numbering the hairs of his children's heads. He does not limit his paternal providence to the good alone. He makes the sun to rise upon the evil and the good, and sends rain upon the just and the unjust. He is the universal Father. (Matt. 5 : 45; 6 : 26, 30; Luke 12 : 6f.)

The Gospel writer Luke, in his wonderful chapter (15) of parables, presents Jesus as teaching, clearly and emphatically, that God cares with paternal tenderness for the souls of those who utterly neglect him and have turned their backs upon his love. The chapter opens with the statement: "Now all the publicans and sinners were drawing near unto him to hear him." The publicans were the tax-collectors, and they stood as an embodiment of all that was mean and hateful and unpatriotic in Jewish society. And both the Pharisees and the scribes, who were the professional religious leaders of the

people, murmured, saying, "This man receiveth sinners and eateth with them." And Jesus in reply to their criticism spoke three parables—the Lost Sheep, the Lost Coin, and the Lost Son. In all of these parables Jesus was defending himself against the charge brought against him, that he associated with the outcast classes of Jewish society, by showing that men even at their worst are of value in the sight of God, that God wants everybody saved, and that there is joy in the presence of the angels of God over repenting and returning sinners.

## The Unpopularity of Universal Fatherhood

The world has been very reluctant to accept the conception of God as the universal Father.

### *The Early Church*

Even the disciples of Jesus found it difficult to break away from the ancient idea of God as the Father of the Jews only. It needed a special revelation to convince Peter that God was the Father of the Gentiles. You can catch the accents of surprise and even consternation, as he cries out in the house of Cornelius: "Of a truth I perceive that God is no respecter of persons" (Acts 10 : 34f.). Notwithstanding the conversion of Peter, there was a strong party in the church at Jerusalem which demanded that all Gentile Christians, in addition to

accepting Jesus as the Messiah, should submit to the rite of circumcision. It was believed that this rite introduced them into the family of Abraham, and made them heirs to the promises and objects of God's fatherly love.

*God the Father of the Baptized*

As Christianity spread westward, and Greeks and Romans in increasing numbers entered the church, a new theory was propounded, that God was the Father of the baptized. That heresy still survives in some of the ancient creeds. It is taught that baptism makes us children of God and inheritors of the kingdom of heaven. "Infants dying unbaptized," says the Catholic Dictionary, "are excluded from the kingdom of heaven, although according to the opinion now universally held, they do not undergo suffering of any kind in the next world." The doctrine of baptismal regeneration has written many dark pages in the social and religious history of the world.

*God the Father of the Elect*

Still later in the history of Christianity arose John Calvin, whose system of theology was to become the orthodox doctrine of millions of Protestants. Calvin advanced the idea, which indeed had been taught by some of the church Fathers, notably Augustine, that God is the Father of the elect. As Dr. Lyman Abbott points out in his "Rights of

Man," Calvin insisted that God might choose whom he liked, and he might pass by whom he liked. In lieu of the Catholic doctrine which sent all unbaptized infants to *limbus infantum,* the Calvinistic doctrine allowed "that elect infants dying in infancy are regenerated by Christ, through the Spirit, who worketh when, and where, and how he pleaseth."

*The Creeds and Divine Fatherhood*

It would be easy to show that the historic creeds and confessions of faith are almost silent concerning this great truth of divine Fatherhood. They discuss the nature of God, problems of substance and essence, of predestination and free will, of how to avoid people who have been excommunicated, theories of atonement and inspiration; but they ignore or make but a passing reference to that new name for God, which was continually upon the lips of Jesus. And that fact explains not only some of the sorry reading in the history of the Christian church, but also why we have to-day a social problem that is serious and menacing.

*Modern Science and Divine Fatherhood*

It is sometimes said that modern science, in emphasizing the vastness of the universe and the comparative insignificance of man, has made it difficult to believe in a God who clothes the lilies of the field, notes the fall of the sparrow, and cares for

the soul of the prodigal in the far country. The stern facts of the universe are credited with destroying faith in God as a loving Father. It is true that we are recognizing as previous generations did not, that we live under a reign of law. The atom that dances in the sunshine is as much under the domain of law as the great stars which move through their courses. And yet this is but to say that God is not a capricious, eccentric God. He works orderly, rationally in his universe. One of the greatest incentives to human progress is the fact that we may understand his laws, depend upon their inevitable working, and put ourselves in harmony with them. The greatness of the universe need not plunge us into despair. On the contrary, it should give us a larger conception of the almighty power of him who is in all, and over all, and through all. There is nothing in the teaching of modern science which need contradict the thought of God as a loving Father. Science leaves the greatest and deepest mysteries of life untouched.

## The New Awakening

It is only in the last half-century that the truth of divine Fatherhood has come into its own. A more critical and careful study of the Gospels has shown the large place it occupied in the thought of Jesus. The New Testament calls God "Father" about two hundred times. Recognition of this fact

has come like a new discovery. It has introduced a new spirit into Christianity. It has been like a wind from the sea blowing through our musty, shop-worn, scholastic systems of theology. It has compelled a revising of many articles in the creeds, and has sent others to the scrap-heap. Its social implications have been revolutionary. It has called for new crusades against all forms of social evils. It is writing new economic programs, and placing new laws upon the statute-books. It means a new valuation of life, that man is of more value than a sheep, that the rights of humanity are of more importance than any vested interest. It is a social ideal of wonderful import. Said Jesus, "God is our Father," and instantly a new divine hope began singing in the hearts of the downtrodden everywhere.

## III

# THE SOCIAL IDEAL OF SONSHIP

### A COROLLARY OF DIVINE FATHERHOOD

"Our Father, who art in heaven"

THAT new name for God, "Father," which Jesus taught to the disciples and to the multitude, carries with it a new sense of the inherent worth of man. Divine kinship is a corollary of divine Fatherhood. When a man lifts his eyes to the Eternal and calls him "my Father," there comes to him a consciousness of his unique place in the universe. He knows that he is not simply the product of material elements, perishing with the physical, not kin to the brute that follows its appetites, but kin to God, capable of entering into fellowship with the Father, and with a life that shall outlast the eternities.

### The Worth of a Man: the Pagan View

We can best appreciate Jesus' teaching concerning the worth of man if we note first, by way of contrast, the low estimate of life held by the people of his age.

*The Place of the Slave*

Gibbon estimates that in the Roman Empire, out of a population of one hundred and twenty millions of people, sixty millions were slaves. The slave was not usually reckoned as a human being, but was classed with farm utensils, houses, and cattle. 'According to Varro, in his work on agriculture, there are three kinds of implements for tillage: those that are dumb, as for example wagons; those that utter inarticulate sounds, as for example oxen; and thirdly, those that talk. The last mentioned are slaves. Manual labor was considered ignoble, and was performed only by slaves. In return for their labor they were given food, shelter, and raiment; that is, so long as they had earning capacity. When that ceased they were frequently put out of the way, just as you sometimes shoot an old horse which has outlived its usefulness. As a general rule a master had no regard for the life and suffering of a slave. Flavius wantonly killed a slave to show his friends how a man looked in the agonies of death. One of the emperors used to fatten the fish of his pond upon the flesh of slaves, and his example was followed by other Roman lords.

*The Rights of Childhood*

In Greek and Roman literature you find no references to the sacredness of childhood. The rights of the father were absolute so far as the children

were concerned. He could sell them into slavery, or kill them as pleased his fancy.[1] The custom of putting to death new-born infants had become almost common. The exposure of children by parents who did not wish to stain their hands with the blood of their offspring was carried on so extensively that it led to the establishment of a new industry, that of converting this waste material into prostitutes or slaves.

Among the Hebrews and Jews a much higher conception of the rights of children was held. Children were regarded as gifts of God, tokens of divine favor. At the same time the father was supreme over his children. They were his property, as truly as his cattle and fields. He held over them the power of life and death. This is plainly evident in the proposed sacrifice of Isaac, and in the case of Jephthah's daughter.

### *The Gladiatorial Contests*

In the gladiatorial contests, which were so popular in the Roman world during the early centuries of Christianity, we have a good illustration of the common contempt for the sanctity of human life. When a gladiator was vanquished by his opponent, the decision of life or death was left with the spectators. If they waved their handkerchiefs, his life was spared, but if they held up their thumbs, it was the sign for the fatal blow. Women and girls in

[1] Uhlhorn, "Conflict of Christianity with Heathenism."

their teens lightly and without hesitation gave the sign which doomed a strong man to death. It is said that Trajan in the period of four months compelled ten thousand prisoners and gladiators to engage in mortal combat in the arena. In vain will you search the literature of that period to find any censure of this wanton destruction of life. No public voices condemned it, and there was no public sentiment against it. Common human life was at its lowest market value. It could be abused, exploited, sacrificed without protest from the wise and great.

## The Worth of a Man: the View of Jesus

*Fatherhood and Sonship*

The Gospels everywhere emphasize as one of the fundamental principles in the teaching of Jesus the absolute worth of the individual. The high valuation that Jesus placed upon man is a plain deduction from his doctrine of divine Fatherhood. If God is the Father of all men, in the sense that he loves all men, it follows that every man, however poor, humble, neglected, or sinful, is his child, the object of his love.

It perhaps ought to be said that, while every man by virtue of the divine Fatherhood is a child of God in the sense that he possesses a moral nature, is an object of God's providential and gracious love, and is capable, however sinful, of returning to the Father and entering into fellowship with him, there

is a more intensive conception of sonship revealed by Jesus. (Read Matt. 12 : 46-50; John 1 : 12; cf. Rom. 8 : 14-17.) Not until we have received Jesus and are seeking to do the will of the Father in heaven do we arrive at the full privileges and rights of sonship. Not until then do we possess the filial spirit whereby we cry, "Abba, Father," and are conscious of the Spirit witnessing with our spirit that we are the children of God.

*The Child*

Jesus taught that the life of every individual as such is of supreme value in God's sight. Not until Jesus came were the rights of childhood clearly recognized. Over the little ones he cast the shield of his protection. He takes the child as a type of the citizen of God's kingdom. (Matt. 18 : 3f.) One of the most beautiful incidents in the life of our Lord is when certain parents bring their children to him that he may touch them, and the disciples, unable to appreciate the dignity and sacredness of childhood, rebuke them that bring them. It is written that Jesus, moved with indignation, said unto them: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God" (Mark 10 : 13-16).

*The Poor*

That Jesus did not regard poverty as an obstacle in the way of the fullest fellowship with the Father

is plainly evident in the Gospels. Indeed, the teaching of Jesus is so much in the opposite direction that some have argued that Jesus was a Socialist, a labor leader, a champion of the poor and outcast against the privileged classes of his day. (Matt. 11 : 5; 19 : 16-25; Luke 4 : 18.)

While it is true that the triumph of the social ideals of Jesus involved a change in the social order, it is also true that Jesus looked at life, not from the economic, but from the moral point of view. He saw clearly that the possession of wealth and the struggle to obtain wealth are apt to make a man selfish, ruthless, and unsocial. Hence his warnings against worldliness and the deceitfulness of riches. It was because Jesus was the friend of the lowly, the champion of the oppressed, and absolutely indifferent to the outward trappings of wealth, culture, and position that Lowell called him "the first true democrat who ever breathed." If the ground of democracy be defined as optimism touching the masses, then it can be said that in Jesus' valuation of the poor as children of the Father, with divine possibilities slumbering in their lives, we have the beginnings of democracy.

*The Outcast*

According to Jesus, not only the poor, but the sinful, the abandoned, the outcast are of value in the sight of God. Jesus was continually getting into trouble with the morally respectable because he

made little distinction between sins of passion and sins of disposition, because he was continually crossing the dead-line of society and associating with those who were under the ban. He was known among his contemporaries as "a friend of publicans and sinners" (Matt. 11 : 19). When the Pharisees reproached him for associating with bad people, he answered: "They that are whole have no need of a physician, but they that are sick" (Matt. 9 : 12). He was as ready to accept entertainment at the house of Zacchæus the publican as at the house of Simon the Pharisee. He believed that even in the worst cases of moral failure there are golden possibilities, that in spite of their waywardness, and wantonness, and apostasy from the good and the true, they can be reclaimed and made to shine as stars in the kingdom of the Father. So high a valuation did he place upon the man, stripped not only of worldly goods, but even of character, that he declared he came not to call the righteous, but sinners to repentance, that his supreme mission on earth was to seek and to save that which was lost. (Matt. 9 : 13; Luke 19 : 10.) This was strange and offensive doctrine to Pharisees and Sadducees, to pagan philosophers and civil rulers, that the soul of the humble, the poor, the ignorant, the slave, the sinner was of priceless worth in the sight of heaven, and might be made peer to angels. It is a social ideal of such consequences that even to-day we are just beginning to recognize its tremendous significance.

*Man a Being with an Immortal Outlook*

Jesus does not argue the question of immortality. He takes it for granted. He grounds the hope of a future life upon man's essential kinship to God. If it be true that man is a child of God, made in his likeness, of peerless value, then it follows that he is a being with an immortal outlook. The Father who looks after the sparrows upon the housetop, who clothes the lilies of the field, will not rock us into any dreamless, songless slumber that knows no waking. (Matt. 10 : 31.)

Jesus did not regard suffering as a contradiction of God's fatherly love. When the cup of suffering was placed to his lips, he did not revise his conception of God. To believe in a good God when the skies are troubled overhead is the highest expression of the filial spirit. Jesus faced one of the most painful and shameful of all deaths with the calm fearlessness of a child. His last words are an expression of filial trust: "Father, into thy hands I commend my spirit."

## The Menace of Materialism

In modern life Jesus' teaching of the priceless worth of man is menaced by materialism.

*The Materialistic Interpretation of Life*

Materialism may be defined as the philosophical theory that everything which exists is ultimately

material in nature. The consistent and uncompromising materialist denies the reality of any finite or infinite spirit. All life may be explained in terms of matter, force, and motion. The science of biology has given us the phrase "struggle for existence," by which it is meant that the fittest survive and the weak perish. It is clear that materialism pulls man down from the pedestal upon which Jesus placed him, and makes him a mere omnivorous animal, not generically different from the brute. It reduces life to a mere struggle for mastery, and the weak perish that the strong may survive. Thus Renan takes the position that to such an extent do the many contribute to the progress of the few that forty millions of people may be regarded as dung, do they but supply the fertility which will produce one truly great man. It is clear that materialism dethrones God from the universe, disinherits man of his hope of a future life, and converts him into a mere fighting animal, without love, pity, or sympathy for others.

*The Commercial Spirit*

The materialistic spirit has made its influence felt in commercial life. The modern trust, which too often has crushed out competition by methods which outrage the sense of humanity and right, has been defended on the ground of the survival of the fittest. In lieu of Jesus' teaching of the intrinsic worth of man, commerce affirms that he is worth just so

much as he will bring in the open market. It is all a question of what he possesses, or his earning capacity.

The commercial spirit with its disregard of human life is no new thing. Jesus had to meet it nineteen hundred years ago in Palestine. One Sabbath, as he went into a synagogue, he saw a man having a withered hand. The Pharisees, who were waiting an opportunity of putting our Lord to death, propounded the question, "Is it lawful to heal on the sabbath day?" Jesus in reply said: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep?" The Pharisees made no answer to his question, but by their action they practically said that the salvation of property is of more value than the salvation of manhood, for we read that after Jesus had healed the man they went out and took counsel how they might put the Master to death. (Matt. 12 : 9-15.)

The same spirit exists to-day. The rights of property are often put above the rights of humanity. Commerce has invaded the home, and stolen the children, and put them to work in mine and mill and shop to grind out dollars. If to-day Jesus propounded the question, "How much is a man of more value than a sheep?" commerce would not hesitate in the answer: "It all depends. It is a

question of values. Sometimes the man is of more value, and sometimes the sheep."

### The Antidote: A Return to Christ

As an antidote to the poison of materialism and commercial greed, we need to return to Jesus' teaching concerning the worth of man. Without a belief in the infinite value of personality, the greatest incentive to human progress is taken away. Why struggle for souls if they drop like the leaves? Why labor for society if it is to perish like the moth? In a recent issue of a Socialist newspaper, the editor, after defining the materialistic and Christian conceptions of man, makes this interesting confession: "I am not deciding which view-point is right, but there is one thing certain, the man who thinks his soul will live forever, because cared for by an omnipotent God, has a greater sense of his own dignity, of the dignity of humanity, of his mission in life, than the man who thinks he was born to live a few years and then perish."

Without a belief that the soul of every man as such is of worth in God's sight, there can be no real ideal of justice. The very essence of justice is that every man has an equal right with other men to the full development of himself; and that idea goes back to the teaching of Jesus, that the poor and the humble, the slave and the outcast, are priceless in the sight of God. It was from that principle that

Tertullian deduced the maxim: "The things we must not do to an emperor, we must not do to any one else." Take away Jesus' teaching of the inherent worth of humanity, and life becomes a pitiless and ruthless struggle for power, or for the gratification of sensual desires. One of the greatest tasks which confront the Christian world to-day is how to translate into laws and statutes, into industrial and commercial life, Jesus' valuation of man.

## IV

# THE SOCIAL IDEAL OF BROTHERHOOD

"Our Father, who art in heaven"
Our brothers who are on earth

THE brotherhood of man is a second corollary of divine Fatherhood. If God be our Father and we are the sons of God, then the conclusion is forced upon us that men are brothers. This was revolutionary doctrine in the days of Jesus, and it must have sounded strange, offensive, and dangerous in the ears of the privileged and exclusive classes of that despotic age. That publicans and sinners were to be considered as brothers by scribes and Pharisees, that Gentile dogs were to be welcomed into the family of Abraham, on the basis of divine Fatherhood, was a difficult step for Jewish orthodoxy to take. Jesus did something more than announce a principle from which men could infer brotherhood. He taught it plainly in such parables as the Good Samaritan; and in his condemnation of Pharisaism because of its spirit of exclusiveness and religious bigotry, he said plainly, not only to the disciples but to the multitude, "One is your Master, and all ye are brethren."

## Brotherhood in the Early Church

Radical and revolutionary as this doctrine of brotherhood was, the early church bravely attempted the task of putting it into practice.

### *Communism in the Jerusalem Church*

So deep was the sense of brotherhood in the great church at Jerusalem, with its more than three thousand members, that we have the record: "And the multitude of them that believed were of one heart and of one soul: and not one of them said that aught of the things he possessed was his own; but they had all things common. . . For neither was there among them any one that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet, and distribution was made to each, according as any one had need" (Acts 4 : 32-36). This experiment in Christian communism may have been lacking in economic wisdom, but it proves that the tie of brotherhood was not simply sentimental, and that men and women filled with the spirit of Jesus considered themselves under an obligation to express the sense of brotherhood in social relations and in the use of property.

### *Specific Applications of Brotherhood*

In the early centuries the Christians lived as brothers. Even a stranger who came with a certifi-

cate that he was a Christian was received as a brother. Said a pagan in astonishment, "They love each other without knowing each other." It was indeed the very opposite of that heathen saying, "Man is a wolf to a man he does not know."

The widows especially were cared for by the church. In fact, a New Testament writer gives as a test of pure and undefiled religion, "to visit the widows and the fatherless in their affliction."

That the early church did not limit the idea of brotherhood to believers is evident from the advice given by the Emperor Julian the Apostate. Hoping to counteract the influence of Christianity, he thus counsels one of his pagan priests: "Build numerous places of refuge and entertainment for strangers in every city, for it is a disgrace that these impious Galileans, besides their own people, should support ours also, while ours are seen of all men to perish without any assistance from us."

It is true that the early church made no attack upon the institution of slavery, but they frankly acknowledged the slave as a brother, and freely admitted to the highest positions those who had risen from a state of servitude. Hermas, the author of the "Shepherd," was a slave, yet he was a brother of Pius, the Bishop of Rome. At the beginning of the third century, the bishopric of Rome itself was occupied by Callistus, who had been a slave of an officer in the imperial household. Slavery lingered as an institution down to modern times, but its

death-blow was struck when Jesus announced that all men are brothers, and Paul, applying that great principle, declared that "in Christ Jesus there is neither bond or free." "With us there is no difference between the poor and the rich, the slave and the freeman. We call ourselves brothers because we believe ourselves equal." (Lactantius.)

## Brotherhood and the Social Question

### *The Class War*

One of the first things that impress the ordinary student and observer of social forces is the bitterness of the struggle now being waged between the two great classes in society, organized capital and organized labor. "War" may not be a pleasant term to use, but when a strike is on (and we are rarely free from such industrial disturbances) we have a revelation of hate, prejudice, and passion which makes it the only fitting term to employ. The press, which represents labor and capitalistic interests, is by no means free from responsibility. When capital is represented as a being with the body of a giant and the head of a hog, with his feet planted firmly upon the necks of the working men, and labor is depicted as an anarchist lighting a fuse which connects with a bomb, there can be but one effect—the fomenting of hatred and class feeling between two groups in society, whose economic interests are linked up together. In the

presence of all this blind hate and greed, with its threats of intimidation, reprisals, boycotts, and lock-outs, the man of altruistic impulses stands appalled, and can hardly find courage to stammer out that old scriptural reminder, "Sirs, ye are brethren."

The demand for industrial justice is legitimate, and should be pressed by every man who has eyes to see and a heart to feel the miseries of the wounded and exploited members of society who lie on the Jericho road; but surely it is folly to suppose that out of a cataclysm of hate and greed will emerge a society characterized by peace, prosperity, and fraternity. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The social problem will never be solved by the methods of the Red Indian.

*The Law of Competition*

Society to-day is on a competitive basis, and it is held by some that so long as competition exists, brotherhood in any real sense of the term is utopian. We are told that modern business is dominated by the survival of the strongest, that it is a case of big eating little, until at last only the strongest and most piggish forms of life are left. Business men are frequently represented as a horde of pirates and wreckers, waiting for an opportunity to entrap the unsophisticated and less cunning and to despoil them of their goods. While it may be recognized that the commercial pirate who sails the high seas on a quest

for loot is by no means a strange figure in our commercial and industrial life, it should not be forgotten that there is a nobler side to commercial life even on a competitive basis.

Modern business rests on credit, and it exists through integrity. It is therefore not simply a system of piracy. Doubtless the competitive system has given rise to many evils, but it has also taught lessons of fidelity, honor, thrift, and industry. This is not intended as a defense of the competitive system. It is simply a reply to those who see only the evil, and are mole-eyed to the good there may be in that system. Competition may in time give place to a great system of cooperation. Already the state and the municipality in many places are taking over the electric light, gas, water, telephone, and transportation, and it seems probable that public utilities will more and more pass out of the hands of private interests and become the property of the state.

It is easy for men who exaggerate the evils of the class struggle and of the competitive system lightly to dismiss the claims of brotherhood on the ground that it is not practicable in existing society. But let it be remembered that it was in one of the most evil ages in the world's history that Jesus said to the disciples and to the multitudes, "One is your Teacher, and all ye are brethren." The call to-day is for men who will risk their money, and perhaps their reputations, in conducting their factories, mills, and shops on the basis of brotherhood. Such an

altruistic venture would mean far more for the Christianizing of society and the extension of the kingdom of God than Carnegie's attempt to give away his millions during his lifetime. The world needs libraries, but it needs more the quickening touch of brotherhood expressed in industrial relations.

## Brotherhood and the Employer

It may be frankly admitted that so far as the purely sentimental side of relationship between employer and employee is concerned, changes in the industrial system have made it increasingly difficult to keep alive the sense of brotherhood. When an employer works side by side with his men, knows them by name, and something of their families and circumstances, there is established that human touch which makes for fraternity. But in these days of huge combinations of capital, employing thousands of men, when the largest stockholder frequently lives hundreds of miles away from the actual place of production, and is ignorant, not only of the men who toil, but also of the business itself, the old fraternal relations almost completely disappear, and the outstretched hand, the loan or gift of money in some crisis in the life of the working man, all of these things which break down the barriers of class feeling, are no longer possible.

It is well to remember, however, that while consolidation has been carried far, there remain tens

of thousands of smaller concerns where the intimate relation still exists, and in the case of the others fraternity is still possible, even though the sentimental side may be eliminated. But there are two things which are largely responsible for the friction between capital and labor, and to each of these two things the principle of brotherhood must be applied if we are to have peace in the industrial world.

*Wages*

First, and most important, is the question of wages. This is one of the four forces which regulate price, *viz.*, rent, interest, profit, and wages. While there are many aspects to the problem of wages, we are to consider it from the Christian principle of brotherhood. How much shall I pay the men who work in my mill or my shop? One answer is that the wage will be determined solely by the law of supply and demand. The employer who takes that position will buy his labor in the cheapest market, regardless of the question whether the wage paid will give to the wage-earner a decent livelihood. That may possibly be good business economy, but it is bad Christian ethics. It is also one of the most fruitful causes of economic discontent. If we approach the question from the Christian standpoint, the answer is that the wage is to be determined by the wage we would pay a brother. From that point of view various organizations which are seeking to

solve the industrial problem on the basis of brotherhood have deduced and adopted the principle of "a living wage as a minimum in every industry, and the highest wage that any industry can afford." If an industry cannot afford to pay such a wage to honest, sober, and industrious men, it has no right to exist.

*Hours of Labor*

Connected closely with the question of wages is the other vexed problem of hours of labor. The evil effects of long hours of labor upon the body and mind of the working man are now generally recognized. Shorter hours in many cases has led to an increased production, for men with strong, healthy bodies can work more effectively than the languid, tired workman whose vital energies are drained by long and exhausting hours of toil; and there has always been a marked improvement in sanitary, social, and moral relations. It is not the business of the church to fix a scale of wages, or to determine the hours of labor. She does not possess the necessary expert economic wisdom to assume that rôle; but the church, if she be true to her Master, is under an obligation to urge upon employers of labor the necessity of dealing with this subject from the standpoint of brotherhood. Hence several religious denominations have adopted as a part of their social program the proposition of "the gradual and reasonable reduction of hours of labor to the

lowest practical point, and that degree of leisure for all which is a condition of the highest human life." "Business men must learn in all seriousness and perfect good faith to consider their various forms of business activity as forms of public service," to which the Christian standard shall apply.

Modern industrial conditions are a challenge to Christian employers of labor to put into operation the principle of brotherhood, and thus do a work that no preacher or writer on social problems can accomplish, in extending the kingdom of God on earth and bringing in an era of justice, love, peace, and fraternity.

"I do not believe that any more charitable, any more divine use of money can be thought of than that which is involved in the furnishing of honest and healthful work, and in the manifestation, through the friendships which associations in work make possible, of the true spirit of brotherly love. The man who can gather men about him in some productive industry, and can thus enable them by their own labor to earn a decent livelihood, and can fill all his relations with them with the Spirit of Christ, making it plain to them that he is studying to befriend them and help them in every possible way, is doing quite as much, I think, to realize God's purpose with respect to property, and to bring heaven to earth as if he were founding an asylum, or endowing a tract society." [1]

[1] Washington Gladden, "Ruling Ideas of the Present Age."

## The Employee

*In Relation to the Employer*

The responsibility of brotherhood does not rest upon the employer alone. The law of brotherhood as enunciated by Jesus was not intended to be limited to one group in society. If the employer is my brother, it means that I must consider his interests, that I must not do shoddy work, nor put in time when his eyes are not fastened upon me. It means that in a dispute over wages, or hours of labor (for even brothers will have their misunderstandings), I must not attempt to gain my point by destroying his property, or by letting loose upon him the forces of anarchy. There can be no doubt that if this spirit of brotherhood were more manifest, not only would many costly and fruitless strikes be avoided, but improved material conditions for both classes would be developed.

*In Relation to the Non-union Man*

Not only the employer, but also the non-union man is to be recognized as a brother. This is a hard saying in the ears of organized labor. But brotherhood cannot make an exception of any one class. The non-union man may be an enemy of his class. It may be lack of economic wisdom, or the pressure of economic necessity, that has forced him into the position he occupies. But however short-sighted he may be, he is a brother man. If his conversion is

necessary to the success of the labor movement, it must be effected, not with a club, nor with a brick, nor by intimidation, but by education.

### No Real Brotherhood without Divine Fatherhood

Brotherhood is a very popular theme; but it is easier to discuss it than to put it into practice. It was said by the great Teacher and Exemplifier of brotherhood that "man cannot live by bread alone." Industrial problems will never be solved by mere bread-and-butter theories. Let us not forget that there can be no real enduring sense of brotherhood without a belief in divine Fatherhood. Dr. Samuel Smith, in his book, "The Industrial Conflict," after a careful first-hand study of the demands of labor leaders and employers of labor, comes to this conclusion—a conclusion which commends itself to the writer: "The doctrine of the brotherhood of man is a beautiful dream, but it remains forever the baseless fabric of a dream, unless it is founded upon the deepest of all realities, the Fatherhood of God. To better our social conditions we need close thought, careful study, a diligent application of the best methods, but at the last without faith in the eternal foundations . . . there can be no final adjustment of social difficulties, and all earthly wisdom is but as sounding brass and clanging cymbals."

That to-day new emphasis is being placed on brotherhood as a solvent of the class struggle is one

of the most hopeful signs of the times. It would be well if we would write over the portals of our churches and labor temples:

ONE IS YOUR FATHER, WHO IS IN HEAVEN,
AND ALL YE ARE BRETHREN.

# V

## THE IDEAL SOCIAL AND RELIGIOUS ORDER

### "Thy kingdom come"

In this petition Jesus gives us a picture of the ideal social and religious order. The term kingdom is one of the key-words of the Gospels. It is a word that is continually upon the lips of our Lord. He began his public ministry with the proclamation: "The kingdom of heaven is at hand; repent, and believe the gospel." He declared that the poor are blessed, for theirs is the kingdom of heaven. He warns a certain man not to look back, lest he should not be fit for the kingdom. In the parables of the Hid Treasure and the Pearl of Great Price, he illustrates the priceless value of membership in the kingdom. He encourages a certain man with the statement that he is not far from the kingdom. At the Last Supper he informs his disciples that he will not again drink of the fruit of the vine until that day when he shall drink it new with them in the Father's kingdom. And when a certain disciple said, "Lord, teach us to pray," he answered, "When ye pray, say, Father, hallowed be thy name, thy

kingdom come." In short, there are over one hundred passages in the Gospels which contain references to the kingdom.

## The Kingdom of God

### *The Great Social Hope of the Jewish Nation*

Jesus did not originate the idea of the kingdom of God. For centuries it had been the great social hope of the Jewish nation. In making the idea central in his teaching, Jesus joined hands with the prophets. They had strengthened the fainting hearts of their fellow countrymen with the hope that Jehovah would deliver Israel and make all nations subject to her. The Messianic hope took on new forms under different prophets. As the political fortunes of the chosen people became increasingly desperate, more emphasis was laid upon the supernatural power that was to be exercised in bringing about the new age and order.

After the return from the Babylonian exile a new Judaism arose, in which we find the following elements of later belief: (1) Jehovah would establish the Jewish nation in indescribable glory; (2) the head of the kingdom would be a legitimate monarch, a son of David; (3) Jehovah would judge the world, and punish with indescribable suffering the enemies of his chosen nation; (4) the dead would rise—a belief associated with the restoration of Israel.[1]

[1] Shailer Mathews, "The Messianic Hope."

It is true that among the masses of the people the hope was largely revolutionary. When men are living in misery and poverty, with the hand of oppression clutching at their throats, they find it difficult to wait the good pleasure of God in bringing about deliverance. It was the Zealots, the men who were trying to force the hand of the Almighty, that led to the war of A. D. 66-70, the destruction of Jerusalem, and the extinction of the Jewish state.

*As Preached by John the Baptist*

Under the preaching of John the Baptist there was a revival of interest in the Messianic hope. The burden of his preaching was the nearness of the kingdom of God. The time was so ripe that already the axe was lying at the root of the tree. A great sifting period was just before the people. He took the advanced ground, that Abrahamic descent was not sufficient to entitle one to the glories and privileges of the Messianic kingdom. There must be repentance and changed conduct as a primary condition of forgiveness. How deeply interested the nation was in his proclamation concerning the kingdom is evident in the fact that great multitudes followed him out into the wilderness and were baptized in the Jordan, confessing their sins.

Now Jesus, in accepting baptism at the hands of John the Baptist, allied himself with this new Messianic movement which had been inaugurated by the wilderness prophet. He took up the cry that had

been heard along the fords of the Jordan, "The kingdom of God is at hand, repent," but he added to it one significant phrase, "Believe the good news" (Mark 1 : 15). Matthew tells us that Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.

*A Point of Contact with the People*

Jesus found in the concept of the kingdom a point of contact with the people of his day, a medium through which he could best convey his religious and social message. By adopting the Messianic concept, Jesus was able to arouse at once the interest of the people, and through it to bring home to their hearts and consciences his great teaching concerning God and man, sin and redemption, the individual and his environment. Harnack has said that "Christianity began as an apocalyptic eschatological message." That is certainly an overstatement. The form only is Messianic. If Jesus had lived in a Greek city, he could have translated his message just as well through the medium of Greek philosophy. If there had been nothing more in the message of Jesus than Messianism, it would never have crossed the boundary of the Mediterranean, and Christianity long since would have perished as one among many other hopeless little sects of Judaism.

That is not to say that there were no permanent elements of value in Jewish eschatology. There were, and some of them were incorporated into

Christianity as vital elements of great value. But there were other conceptions so foreign to the thought of to-day as to make them impossible of general acceptation. One of the best evidences of the non-essential character of Messianism is the ease with which Christianity has quietly pushed it into the background without any sacrifice of loyalty to Christ.

## Misconceptions Corrected

### *The Kingdom Not Merely Political or Materialistic*

When Jesus used the term kingdom he did not have in mind a mere political kingdom or materialistic paradise. The great mass of his fellow countrymen were eagerly looking forward to such a kingdom. For centuries, even in the darkest days of their troubled history, the hopes of the pious and the patriotic had leaped forward to a world-conquering Jewish state, with Jerusalem as the capital of the world, and Judea giving the law to the nations. There is no doubt that the disciples of Jesus shared in this dream of a national deliverance, but to what extent their Messianic hopes colored their interpretation of the words of Jesus concerning the kingdom is a problem that biblical science has not yet been able to solve. We know that even after the resurrection, one of the first questions put by the disciples to our Lord was the old Messianic question, "Wilt thou at this time restore the kingdom to Israel?"

At the very beginning of his ministry Jesus rejected the idea of a political kingdom to be brought in either by revolutionary propaganda or by supernatural intervention. As he kept his lonely vigil in the wilderness, he faced the great questions: How shall the kingdoms of this world be made the kingdoms of God? By what sign shall I conquer? What methods shall I adopt in my Messianic work? It was in connection with these questions that temptation assailed him. Without entering into a detailed interpretation of the three temptations that came to him, it is sufficient to state that there and then Jesus discarded both the Pharisaic idea of a kingdom to be ushered in by signs and wonders, and the popular conception of a kingdom that was to come through the might of armies and din of battles.

That Jesus had no idea of establishing a political kingdom is evident from that scene in his history which is sometimes referred to as the crisis at Capernaum. The multitudes, aroused to enthusiasm by the feeding of the five thousand, sought to make him a king; that is, to force him into an insurrectionary movement against the Romans. But Jesus set his face against them. We have in the Fourth Gospel the reply of Jesus to the demands of the multitude. It was so unsatisfactory that there followed immediately the exodus of that motley multitude, whose dream of a materialistic paradise of loaves and fishes had been so rudely shattered. (John 6 : 22-70.)

It would be easy to multiply passages in support

of the contention that the kingdom our Lord had in mind was not political, but enough has been written to convince us that, when he bade the disciples pray, "Thy kingdom come," he was not thinking of such a kingdom as existed in Palestine in the days of David and Solomon.

*The Kingdom Not the Heaven of Christianity*

The kingdom of heaven is not a religious and social utopia to be set up in the world beyond the skies. Study the history of the Christian church, and you will discover that it was not long before men lost all hope of the kingdom of God on earth, and they said: "The kingdom is coming, not on earth, but in heaven. The world is past redemption; social life is debasing, politics is corrupting, marriage is degrading; the heart of the world is rotten; human nature is incurably evil; humanity is on a wreck; the best we can do is to withdraw ourselves from human interests, and fast and pray, and prepare ourselves for the kingdom in heaven." Strangely enough, they still kept on praying, "Thy kingdom come; thy will be done, as in heaven, so on earth."

That there are passages in the Scriptures which point to the kingdom as having its consummation in the future cannot be denied. In the parable of the Pounds the thought is that the kingdom in its fullest sense is not to come immediately, but is to be hastened by the faithfulness of the disciples.

In the parables of the Mustard Seed and the Leaven Jesus sets before the disciples the twofold method of development of the kingdom of God. In the first parable he illustrates the extensive growth of the kingdom, and in the second the intensive development. The first is a prophecy that the time will come when the kingdom of God is to embrace a wider area and include a greater number of people than Alexander the Great or the Cæsars ever dreamed of. The second is a prophecy of the transforming and leavening influences of the kingdom upon every phase of life. These parables contradict the idea that the world is going from bad to worse, hastening to some final catastrophe. Like the mustard-seed, it begins small, but it is to grow until it becomes a great tree. Like the leaven which the woman casts into the meal, it is to work silently, powerfully, until the whole social order is leavened. (Matt. 13 : 31-33.) Now, if the kingdom is to grow and transform life, of a certainty it must already exist on earth.

*The Kingdom Not Simply Subjective*

A third misconception of the kingdom that might properly be referred to in passing is the view that the kingdom is a subjective state of the individual. The passage usually quoted in support of this contention is found in Luke 17 : 20f.: "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom

of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you." In the American Revised Version, as well as in the English Revised, the alternative reading is, "the kingdom of God is in the midst of you." The alternative reading is preferable for two reasons: (1) Because the idea of the kingdom as a purely subjective state is foreign to the thought of Jesus, and (2) because Jesus was not likely to tell the Pharisees who came tempting him and were already plotting against his life that the kingdom of God was within them. The Pharisees, with their wild dream of a kingdom coming out of the clouds, with the moon turning into blood, the stars falling from their courses, and the righteous Jews rising from their graves, were blind to the kingdom of God already growing up around them.

## The Kingdom in the Thought of Jesus

In discussing the misconceptions of the kingdom, some light has been thrown on Jesus' view of the new order that he came to establish. We are now ready for a more positive treatment of this great thought which was so central in all his teachings.

### *The Kingdom Present*

That Jesus conceived of the kingdom as already existing seems to be certain. As has been noted,

that fact is implied in the parables of the Mustard Seed and the Leaven. In the little group of disciples, who had accepted the gospel and were living the life of brotherhood, he saw the nucleus of the new social order. John the Baptist had announced the kingdom as near at hand, but to Jesus it was already present. As he sees the good seed of the kingdom springing up and bearing fruit in the hearts of that little company who had responded to his message, he declares that, great though John the Baptist was, he was inferior to one who is but little in the kingdom of God. (Matt. 11 : 11.) They belonged to the new order; John the Baptist to the old.

*Triumphs in the Future*

But while the kingdom is already present, its great triumphs are to be in the future. Jesus forecasts that even within the generation there is to be a wide-spread growth of the kingdom. (Matt. 8 : 11.) To what extent he shared in the belief that by some miraculous display of power God would suddenly usher in the kingdom in its fulness, it is difficult to say. That there are passages which seem to point to salvation by catastrophe can hardly be denied. But may this not be a part of his inheritance from the past, non-essential in his message, and perhaps colored by the Messianic hopes of his reporters? While the problem is by no means settled, the weight of evidence seems to be in favor of the view that

Jesus regarded the kingdom as already present, but to have its complete realization in the future by a process of gradual and unobtrusive growth.

*The Kingdom Spiritual*

The kingdom established by Jesus was spiritual in its nature. He lays down three conditions of membership. The first is receptivity. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Mark 10 : 15). The second is repentance. Jesus began his ministry with the proclamation, "Repent, for the kingdom of God is at hand." Without repentance men must perish. So important is repentance, as a prerequisite of entrance into the kingdom, that there is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15 : 10.) The third condition is faith. (Mark 1 : 15; Luke 7 : 50.) The kingdom of God is a society of renewed men who have experienced the power of God in their lives. The natural man cannot enter into that kingdom. He must be born from above. (John 3 : 3.) In the Sermon on the Mount Jesus discusses the righteousness of the kingdom. This righteousness is seated in the heart, and includes humility of spirit, purity of heart, hunger after righteousness, and a willingness to do the will of the Father in heaven. It is in brief the reign of God in human lives, and manifests itself in love to God and love to man. (Matthew 5 to 8.)

### *The Kingdom Includes All Life*

But while the kingdom is spiritual, its scope includes all life. It begins with the individual, but it works outward. It first transforms individuals, in order that they may transform society. It contemplates the renewal of every department of human activity—marriage, the family, the state, commerce, and industry.

Jesus was not indifferent to the masses who were ground under the iron heel of oppression. He refused to lead an insurrectionary movement, because the kingdom was not to come through force, but through the triumph of spiritual ideals. The downtrodden children of earth will come into their own as men come under the influence of the ideals of the kingdom. When the kingdom is fully come, there will be no poverty, no social misery, no need to worry over what to eat or drink, or wherewithal to be clothed. Meanwhile men are to seek first the kingdom of God, and all these things will be added to them.

## Summary and Conclusion

It has been the purpose of this chapter to arrive at an interpretation of the kingdom idea in the thought of Jesus. For hundreds of years it had been the great social and religious hope of the Jewish people. He took that term in common use in all

circles of Jewish orthodoxy and gave it a new content. He read into it new social and religious values.

While Jesus nowhere formally defines the kingdom, it seems to be clear that he thought of it as the reign of God in human lives. But the kingdom is not simply abstract; it is concrete as well. It is a society of renewed men and women who have accepted God as their Father, who live as brothers with all men, and who are seeking to put into practical operation in all the relationships of life the great principles of the kingdom. If we have but a confused or narrow conception of the kingdom, we shall miss the breadth of vision, the moral and spiritual grandeur of that petition he taught the disciples so long ago, "Thy kingdom come."

"Jesus employed the phrase *kingdom of God,* or *of heaven,* to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe on him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation." [2]

"The kingdom of God is the reign of God, of his purposes, of his ideals, of his spirit in the lives of men, and in the relationships and institutions of the world. It is the world itself brought into harmony with God's will; not a dualism of two king-

[2] Thayer, "Greek-English Lexicon of the New Testament," p. 97.

doms, but one kingdom only—God's world and ours—controlled by the spirit of Christ." [3]

"The kingdom of God is the reign of God in man, and over man, and through man. It comprehends the whole life of man, and makes provision for all his needs. It is a society of men who do God's will and fulfil his righteousness. . . It is a great social synthesis which includes the whole life of man, spiritual, moral, mental, and physical; its field of manifestation is man's personal, family, social, political, and industrial relations; it finds its consummation, so far as this world is concerned, in a righteous and brotherly society on earth." [4]

"The kingdom of God is the joyous and righteous union of those who live as brothers with one another, because of their common faith in God as their Father, and their subjection to his rule of love." [5]

[3] Prof. A. C. McGiffert, "Modern Sermons," Vol. VI, p. 100.
[4] Batten, "The Social Task of Christianity."
[5] Shailer Mathews, "Biblical World," December, 1914, p. 437.

# VI

# THE IDEAL OF THE KINGDOM

**"Thy will be done, as in heaven, so on earth"**

Jesus couples with the prayer, "Thy kingdom come," the petition, "Thy will be done, as in heaven, so on earth." The second clause is more specific, and explains the first. In the Sermon on the Mount Jesus sets before the members of the kingdom the goal to be reached in their individual lives; it is the high ideal of moral perfection. (Matt. 5 : 48.) Here he gives us the ideal of the kingdom. It is nothing less than such a transformation of society that the will of God will be done on earth as it is in heaven.

## The Idealism of the Prayer

The petition inspires us with its magnificent idealism.

### *A World Missionary Program*

It gives us a world missionary program. We get a vision of God's kingdom coming, not only in America and Europe, but also in Africa, in Asia, and in the islands of the seas. Here is no individualistic

and local petition, but a prayer that embraces the whole world. The man who offers that petition with an understanding heart can no longer lightly dismiss the claims of the heathen world upon him. He can no longer argue the question whether Christianity has the moral right to supplant the ethnic faiths. He has been delivered from all such petty, paralyzing views of the mission of Christianity to the world. He sees a kingdom that is not limited by any racial or geographical boundaries, that does not draw the color-line, that is universal in its scope, that opens its gates like ancient Rome to all kindreds and peoples and tribes; and so he neither mumbles his words, nor misses the meaning as he prays, " Thy kingdom come, thy will be done, as in heaven, so on earth."

*The New Social Order*

It presents a glowing picture of the new social order in the coming age. It is evident that, if God's will is to be done on earth as it is in heaven, there is before us a golden age in which poverty, social injustice, war, class hatred, and all the other great evils which hang like festering sores on the body politic, will have disappeared. It is a declaration that all life is to be brought under the sway of Christian ideals. It throws new light upon that word of Jesus, " The field is the world." Not simply the world where men pray and sing and worship and administer sacraments, but also the world where

men toil and suffer, marry and beget children, pass laws, edit newspapers, clean up slums, teach, carry on government, buy and sell, construct railways, and open up new countries—all this big complex world with its varied interests is the field in which we are to sow the good seed of the kingdom. It means that the kingdom of God is to come in politics and economics as well as in morals and religion.

> Not in Utopia, subterranean fields,
> Or some secreted island, Heaven knows where!
> But in the very world, which is the world
> Of all of us.
>
> —*Wordsworth.*

Just what kind of a society would exist if God's will were done on earth as it is in heaven is a debatable question. Possibly there would be some form of cooperative commonwealth. Possibly society would still be on a capitalistic basis. One thing is certain, that there would be a more equitable distribution of the world's wealth. In the coming city there will be no army of itinerant bartenders and saloon-keepers. The social evil, which is so closely linked with the liquor traffic, will be a thing of the past. Arbitration will take the place of war as a means of settling disputes among the nations.

What a glowing picture of the new social order is presented to us in this ideal of the kingdom! Rauschenbusch, in one of his books, tells us that he remembers how Father McGlynn, speaking at Cooper Union in the first Single Tax Campaign in

New York, in 1886, recited the words, "Thy kingdom come, thy will be done in earth, as it is in heaven," and as the great audience realized for the first time the social significance of the holy words, it lifted them off their seats with a shout of joy.

## The Real World of To-day

We have been considering the world as it will be when transformed by the spirit of Jesus. The world of to-day is very far from that ideal.

### *Situation in Respect to Missions*

For nineteen centuries men have been praying, "Thy kingdom come, thy will be done, as in heaven, so on earth," and yet it is estimated that there are still nearly a thousand millions of people who have never heard the good news of the kingdom.

The testimony as to the lawful immorality of heathen lands is strong and convincing. The unspeakable vileness of Hinduism both as a religion and in its effects upon society is well known. Lord Curzon, in "The Problem of the Far East," writes of the Buddhist priests: "Their piety is an illusion, their pretensions a fraud, they are the outcasts of society." Confucianism is a philosophy rather than a religion. It has no answer to great questions which the soul propounds. It is frankly agnostic. As a consequence, it has failed in producing purity of life and strength of character. Mohammedanism

has had a free hand in Turkey and Persia; and if a religion, like a tree, is to be known by its fruits, then these countries are a sad commentary upon the failure of Mohammedanism as a force making for righteousness. Created by a religion of the letter, Mohammedan civilization petrifies in arrested development or sinks into decay.

All over the East the harvest is ripe, but the laborers are few. Among the thousand millions of people who have never had an adequate opportunity to know Jesus Christ and to become his real disciples, it is estimated that there are but thirteen thousand missionaries at work. That means that there is but one missionary for every seventy-seven thousand people. Never perhaps in the whole history of missions was the call to preach the gospel of the kingdom to all nations so loud and clear as at the present time. Missionaries tell us that we have in the Orient hundreds of millions of people who have been suddenly confronted with the blinding light of Western civilization. The old philosophies and religions by which they were dimly led are in process of disintegration. The Orient to-day is in a plastic condition. The great question is this: Is the new civilization of Japan, Korea, India, China to be based upon materialism, or upon the ideals of Jesus? Can any man who has caught a vision of the kingdom of God on earth honestly face these facts without being fired by a spirit of divine discontent?

*The Present Social Order*

The ideal social order in which God's will is done as it is in heaven and the present social state stand out in startling contrast.

One of the chief characteristics of the modern social temper is its discontent. The unrest is deep-seated and wide-spread. It is found in the most extreme forms in European countries, where society is most congested and competition keenest. But even in the United States and Canada, with their great national resources, where free land is still available, and with a comparative scarcity of labor, there is heard from many quarters the shrill and passionate cry of protest. Discontent is stirred by economic conditions. It arises from conflicting opinions as to conditions of labor, production, and distribution. Machinery has played a large part in the modern industrial problem. While it has enormously increased the productive forces of society, adding to the material prosperity of the world, and affording facilities for the relief elements of life, it has not been an unmixed blessing. It has brought new factors into industry—woman and child labor—and because of the conditions under which the work is done, exposes the workers to grave physical and moral dangers. Machines are costly, and can be obtained only by the few. The result is that the majority of the actual producers of wealth can scarcely hope to get free from a mere existence wage.

While machinery has piled up colossal fortunes for the favored few, squalid poverty still curses our country. In many of the large centers of population the mansions of the rich and the slum tenements of the poor are almost within a stone's throw of each other. In the one tens of thousands of dollars are frequently spent in providing for one social function. In the other there is a continual struggle to provide sufficient food to keep body and soul together. It has been estimated from a study of the census returns of the United States that one per cent of the families hold more than one-half of the aggregate wealth of the country.

That the present social order is very far from the ideal of the kingdom is evident. In a world where God's will is done on earth as it is in heaven, the great evils, poverty and the class hatred, will have disappeared.

"To call the confused wreck of our social order and life an arrangement of Providence is quite one of the most insolent and wicked ways of taking the name of God in vain." (John Ruskin.)

"Our present social inequality materializes the upper classes, vulgarizes the middle classes, and brutalizes the lower classes." (Matthew Arnold.)

## The Church and the Kingdom

The church and the kingdom are not identical. The kingdom is a term of far richer content and of

wider conception than the church. The kingdom is the supreme good of Christianity. The church is the visible means of arriving at that supreme good. As churches and denominations, we do not live for ourselves. Our chief business as churches is so to work and worship and pray that God's kingdom shall come in its fulness. If in a spirit of denominational selfishness we stretch out greedy hands to make our church great and powerful, we are not only missing the genius of the gospel, but we are also working against the kingdom of God.

*Making Clear the Ideal*

The church can hasten the coming of the kingdom by inspiring men with the ideal of the kingdom. One reason that the kingdom has made such slow progress in commercial, industrial, and political relations has been the prevalence of the belief that the mission of the church is purely spiritual, that its business is to save souls, not bodies—individuals, not society. Men have thought of the prayer-meeting, the creed, the Lord's Supper, and certain days and seasons as sacred, but of politics, commercial and industrial life, amusements and social functions as secular. As a consequence there has been developed among fairly good people a double standard of conduct. Men who in their private lives are honest, kind, and generous, when they enter into commercial and political life are merciless and unscrupulous, and apparently without any compunc-

tion of conscience follow the law of the pasture and of the jungle.

Men are responsive to ideals. In every age of the church its membership has answered to the ideals of its leaders. Monasticism and the Crusades are historical examples of the readiness of men to follow ideals, no matter how thorny the road or steep the ascent. Can any one doubt that when the clear note of a regenerate society, as well as regenerated individuals, is sounded in our churches, multitudes of men will follow that ideal in spite of financial loss and social sacrifice?

In effort to realize the ideal of the kingdom the church should not become the advocate of any one class. In Christ Jesus there is neither bond nor free, capitalist nor proletariat, millionaire nor pauper, Socialist nor Single-Taxer, but all are one. The church is to fight injustice, greed, inhumanity, violence; and no one class in society has a monopoly upon these things. A class church, which stands either for the rights of the capitalist or for the rights of labor, is a contradiction to the universal spirit of the kingdom.

*A Monitor of the Social Conscience*

It is the duty of the church to keep the social conscience sensitive. Nations perish from within, not from without. Matthew Arnold said of ancient nations: "Down they come, one after another, and all for lack of righteousness." The church can act

as a monitor of the social conscience by fearlessly protesting against all social wrongs. She cannot afford to compromise with evil. When it is a question of right or wrong, there is no middle ground. So long as the ideal of the kingdom is unrealized because of greed and oppression the church must fight. Said Jesus: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword" (Matt. 10 : 34). The ideals of the kingdom will never be realized without a struggle. Christianity summons men to a lifelong battle against all forms of social evil and injustice. It lifts its banner high above the dust of the common street, and summons the faithful to a war of no surrender and no compromise.

*Furnishing a Practical Social Program*

As a practical program of what the churches should stand for in seeking the ideal of the kingdom, nothing more deeply significant as a sign of the changed attitude of the churches to the social problem has occurred in recent years than the resolutions unanimously passed by the Federal Council of the Churches of Christ, held in Philadelphia, in December, 1908. In that Council thirty-three denominations, with eighteen million church-members and nearly forty million adherents, were represented.

To give these resolutions in full would occupy many pages in this book. There is a frank acknowledgment that the organized church has not always

spoken when it should have borne witness, and its plea for righteousness has not always been uttered with boldness. Approval is given those employers "who have shown in the conduct of their business a fraternal spirit and a disposition to deal justly and humanely with their employees as to wages, profit-sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration." Approval is given also to "such labor organizations as have under wise leadership throughout many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, set the example of calmness and self-restraint in conferences with employers, and promoted the welfare not only of the men of their own craft, but of the entire body of working men."

The Federal Council declares that it is the duty of Christian people to concern themselves directly with certain practical industrial problems, and that in its opinion the churches must stand:

For equal rights and complete justice for all men in all stations of life.

For the rights of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachment of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the workers from dangerous machinery, occupational diseases, injuries, and mortality.

For the abolition of child labor.

For such a regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can be ultimately devised.

For suitable provision for the old age of the workers, and for those incapacitated by injury.

For the abatement of poverty.

## The Kingdom is Coming

The man who prays with a believing heart, "Thy kingdom come, thy will be done, as in heaven, so on earth," can face the evils of life in a spirit of invincible faith. He is convinced that we are not engaged in a forlorn hope. In the new awakening of the church to her social mission, and in the fact that for the first time since the third century she is taking the missionary enterprise seriously, he sees ground for optimism. The call to bring in the kingdom of God comes to us in the very word of Jesus.

There's a work of God half done,
There's the kingdom of his Son,
There's the triumph just begun,
Put it through.

To you the task is given,
By you the bolt is driven,
By the very God of heaven,
Put it through.

# VII

## THE KINGDOM AND THE PRINCIPLE OF LOVE

**"Thy kingdom come. Thy will be done, as in heaven, so on earth"**

We have already learned that Jesus founded a new social order to which he applied the Messianic phrase in current use among the people of his day, namely, the kingdom of God. Before the members of the kingdom he has set the task of bringing all the relationships of life into conformity with the will of the heavenly Father. The questions now arise: What are the vital principles of this new social order? Is there in these principles of the kingdom sufficient motive power to produce the end he had in mind?

The Jews were intensely religious, and the quality of their religion had set them apart as a peculiar people. There had grown up among them ten thousand commandments. A man's life was hedged in by law from the time that he arose in the morning until again at evening his eyes closed in slumber. It was a great system of legalism, and frequently it left the inner life untouched.

Jesus, unlike the rabbis, and in contrast with the great teachers of the ethnic religions, did not lay down an elaborate system of rules and regulations which were to be binding upon the members of the kingdom. Instead, he set forth a few simple, fundamental principles, and left it to the enlightened conscience of each age to decide how these principles should be applied to their particular problems. That he taught principles, and not rules, is perhaps one of the best evidences of his sanity and wisdom. He understood that he dealt, not with clay to be molded, but with minds that should grow.

## Love the Regulative Principle

In the Sermon on the Mount we have what might be called the constitution of the new society. The keyword is love. It is to be the central and regulative principle of the new order.

### *Love Not a Mere Emotion or Sentiment*

We must be careful not to read sentimental values into that word "Love." It means not a sentiment or emotion, but a principle of conduct. Love as a sentiment cannot be forced. A feeling such as we have for our children cannot by any act of our will be developed for the dirty repulsive tramp who knocks at our back door. But we can see in the tramp a being full of divine possibilities. Under the rags we can see a man whom God loves and

for whom Christ died, and we can put ourselves in an attitude of good will to him.

*The Epitome of the Whole Duty of Man*

The great classic passage in which Jesus sums up the whole duty of man is Mark 12 : 28-34. A certain lawyer had come out to see this popular Teacher from provincial Galilee put to shame by the learned doctors of metropolitan Jerusalem. As he listens, he becomes conscious that there is in this man a keenness of intellect, a spiritual insight, a power of debate, that cannot be equaled by the clever men of the capital. So he puts the question, "What commandment is the first of all?" Jesus answered: "The first of all the commandments is, Hear, O Israel: The Lord our God, the Lord is one. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . And the second is like, namely this, Thou shalt love thy neighbor as thyself." And when the scribe answered discreetly, with willing acknowledgment that love to God and love to man is of surpassing significance in life and duty, Jesus said to him, "Thou art not far from the kingdom of God."

*Specific Applications of the Principle*

In contrast to the spirit of revenge, which finds expression in blood-feuds, vendettas—in short, in the *lex talionis* conception of law—Jesus teaches

the principle of non-resistance. (Matt. 5 : 39.) Instead of the provincial spirit, which would treat Samaritans and Gentiles as dogs, and which gave unhesitating obedience to the ancient saying, "Thou shalt love thy neighbor and hate thine enemy," Jesus laid upon the members of the kingdom the injunction: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." In opposition to the hoarding instinct which would shut the door against the beggar Lazarus and his tribe who come seeking alms, Jesus taught: "Give to him that asketh of thee, and from him that would borrow of thee turn not away" (Matt. 5 : 42).

It may be said that these teachings are not practical, that to obey them literally would lead to anarchy and pauperism. It may be granted that there are grave difficulties connected with a literal interpretation of these words. It is well to remember that Jesus was a poet, and to interpret him literally is sometimes to misinterpret him. What Jesus is seeking to impress upon his hearers is the all-conquering power of love. If a man loves, he will not retaliate injury for injury. He will not consider that he has done his whole duty when he has telephoned the police concerning the tramp at the back door, or even when he has directed him to the nearest soup-kitchen or other charitable organization. Doubtless we are not literally to turn the other cheek to every one that smites us, or to dole out money to every beggar

who knocks at our door. If love be the governing principle of our lives, we will recognize that to put no restraints upon a bully in his acts of violence and to pauperize able-bodied men by freely dividing unto them our substance is about the greatest evil we could inflict upon them. Love must discriminate, must think in terms of the common good, of society as well as of the individual.

## The Sufficiency of Love

The sufficiency of love as a principle in bringing about the salvation of society is evident when we contrast it with a few other things.

### *Love Versus Selfishness*

The great apostle of frank, undiluted selfishness is Nietzsche. He writes: "Life is essentially the appropriation, the injury, the subduing of the alien and the weak. It is suppression, compulsion, the enforcing of its own forms; it is assimilation, and at the least and gentlest, exploitation. 'Do I counsel you to love your neighbor? Nay, I counsel you rather to shun your neighbor, and to love those farthest away.'" Nietzsche professes to base his philosophy on the evolutionary law of the survival of the fittest. But even evolutionary science might have taught him that there has gone hand in hand with the law of struggle the law of cooperation. Drummond has reminded us that while the first

chapter or two of evolution may be headed the struggle for life, the book as a whole is not a tale of selfish battlings. It is a love-story, made beautiful by love's struggles and triumph.

It is selfishness applied to commercial and industrial life that is causing so much conflict and misery in our present social order. The methods of the modern trusts, which are said to be evolution applied to commerce, have led to such an outburst of hostile feeling that in all countries legislative acts are either bringing the trusts under regulation or putting them out of business entirely. In the industrial world selfishness has arrayed class against class, has been responsible for a thousand ruinous strikes, has led to the destruction of life and property, has pushed thousands of girls and women into lives of prostitution, has involved whole communities in suffering and hardships, and on more than one occasion has brought countries to the verge of civil war. You cannot build a stable society on the ethics of selfishness. Selfishness disintegrates; love unites. Selfishness is antisocial; love is the great society-making force. Selfishness destroys; love constructs. Selfishness is narrow, and sees through a glass darkly; but love's vision sweeps a wide horizon, and she has a wisdom that was never dreamed of in the philosophy of egoism. Love is of God; and when it becomes the governing principle of an individual or of society, selfishness with its brood of evils is cast out.

*Love Versus Force*

It has already been noted that one of the most persistent temptations which came to Jesus was the appeal to use force in the establishment of his kingdom. But Jesus absolutely refused to use either celestial or human force in carrying out his ideals for the world. It was by the way of love, and not by the bloody path of revolution, that the earth was to be redeemed with all its peoples and interests.

The victories achieved by force are for the most part short-lived. Jesus was true to the facts of history when he said to one of his disciples: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword" (Matt. 26 : 52). His doctrine of non-resistance does not necessarily mean that a member of the kingdom should never use force in repelling injustice and wrong. We can think of situations in which it may be necessary to destroy life in order to save life. There have been righteous wars. To carry out the principle of love one must sometimes fight. But war no more settles the justice of a nation's cause than the ancient trial by combat settled it among individuals. It simply shows which nation has the richest purse and the strongest arm. Norman Angell, in "The Great Illusion," has shown that even from the standpoint of the side that wins, war is as unsatisfactory economically as it is ethically barbarous.

What has been said concerning disputes among the nations applies equally well to the industrial struggle. The labor movement is from many points of view a great ethical movement. The average man, who is neither a capitalist nor a wage-earner, finds himself in sympathy with many of the articles found on its official program. The great temptation of the labor unions has been to use force in bringing about reforms in the industrial world. But whenever labor has put its hand to the sword it has always suffered. The man who incites his fellows to riot, murder, arson, is not the friend of labor, but its enemy. The new order will never come by way of a club, a stick of dynamite, or a rifle. Force can be met with force, and a reign of terror is always followed by military despotism. Love works silently, but in the long run its victories are greater and more permanent than any that may be gained by violence.

*Love Versus Class Hatred*

Christianity and socialism have much in common. Both look forward to an ideal social order in which poverty, inequality of opportunity, and injustice will have disappeared. In common with Christianity socialism has the power of evoking some of the noblest qualities of mind and heart. Christianity and socialism alike put emphasis on the sanctity of human life and the brotherhood of man, and socialism has put Christianity under a heavy debt by its insistence that the law of brotherhood has prac-

tical consequences. It is not beyond the bounds of probability that a clearer understanding of the social teachings of Jesus will force us to adopt as a Christian principle the abolition of competition and the adoption of some system of cooperation. Socialism, like Christianity, sees in selfishness the root of much of our social misery.

But though similiar in many of their ideals, Christianity and socialism are not identical. Jesus taught that the kingdom of God was to come in its fulness through the triumph of spiritual forces. The socialistic method has too often been through class hatred. To destroy the reign of greed, appeal has been made to the selfish impulses of the individual. To bring about an era of peace and good will, class has been arrayed against class, and an uncompromising class struggle has been proclaimed. All of this is opposed to the universal spirit of Christianity and Jesus' teaching concerning love. The kingdom of God will never come through the suppression of one class in society. A mere change in the social order will not transform greedy, turbulent, and lawless men into generous, quiet, law-abiding citizens. If the program of socialism is ever adopted by any country, the socialistic dream of a new heaven and a new earth is likely to come in for a very rude awakening. The gospel of class hatred will never convert a mammonistic society into a new fraternal and altruistic order. Love must transform individuals before it can transform society.

*The Law of the Family the Ideal Law of Society*

The most perfect organization we are acquainted with is the family. It is the only institution of modern life which is really permeated by Christian ideals. In the family the strong bear the burdens of the weak. The interest of each is the concern of all. The weak member who has no economic resources receives an equal share of the common goods. The family exists in opposition to the laws prevailing in commercial and industrial life, and it is the violation of the laws of political economy that gives to the family relation the strength, beauty, and permanence which are chief features of this institution's glory.

It has already been noted that in commercial and industrial life it is difficult for a good man to be good and at the same time make a success of his business. The merciless law of competition exposes him to the temptation of sharp dealing, dishonesty, and inhumanity. The family relation, on the other hand, calls out all that is tender, wholesome, strong, and magnanimous. Even the man who in commercial life has the ethics of a pirate, in the atmosphere of the home, surrounded by his wife and children, is truthful, honest, and loving. The home is an institution of love, and without love cannot exist. The chief cause of our social ills is loveless-ness. The law of the family must become the law of society. There is salvation in no other way. So-

ciety, like the family, must obey the law of love if it is to find that social health which we call salvation.

## Love a Revolutionary Force

We usually think of love as one of the quiet, almost effeminate virtues, but there is no sternness like the sternness of love. Love is one of the most aggressive revolutionary elements which can possibly be introduced into society. Love destroyed the ancient civilization; it broke down the barriers which separated Jew from Gentile, the bond from the free. It is only when men love that they become dangerous. Paul was a man who had mobs after him, who turned cities upside down, and who left the impress of his life upon Christian thought and institutions; and the secret of it all is found in his own words, "The love of Christ constraineth me." If that love had been less intense, he would not have been hounded by Jewish fanatics and Roman officials as a disturber of the established order of things. When men really love they are ready to fight. A love that can fold its arms in the presence of social wrong and falsehood is worthless. When Christian people take this great principle of the kingdom seriously, there will begin such a battle with organized selfishness as has never been witnessed in the world before. The law of the family will not become the law of society without a struggle. To Christianize the present social order in-

volves such a reconstruction of industry and commerce that it might almost be regarded as a rebirth of society. That new birth will not take place without suffering. Love will have to reckon on ruthless hostility from the exploiters of the weak and from all members of the privileged classes who are unwilling to sacrifice for the common good. But love is of God; and as it has triumphed in the family, so it will ultimately conquer all the kingdoms of this world.

## VIII

# THE KINGDOM AND THE PRINCIPLE OF SERVICE

"Thy kingdom come. Thy will be done, as in heaven, so on earth"

A SECOND principle of the kingdom, which our Lord greatly emphasized in his teaching and very beautifully exemplified in his life, is the principle of service. In making it a vital principle of the new social order he came into sharp collision with the autocratic spirit of his times. To receive service rather than to render service was the infallible sign of eminence. To serve was the badge of a slave, as the word itself suggests. The great man was the one who had the power to lord it over others, to surround himself with an army of menials who trembled at his frown and jumped to anticipate his bidding.

That the disciples had introduced this spirit of lordship into their conception of the kingdom is clear from an incident recorded in two of the Gospels. (Matt. 20 : 20-28; Mark 10 : 35-45.) James and John came to Jesus with the request: "Grant to us that we may sit, one on thy right hand, and one

on thy left, in thy glory." Naturally the other disciples, who were themselves by no means free from this spirit of ambition, were indignant when they learned of this attempt to usurp the chief places in the new social order. Jesus, foreseeing that the peace and concord of the little group of men who now composed the nucleus of the kingdom of God on earth, was seriously menaced by these alien influences of ambition, envy, and selfishness, called the Twelve unto him and said: "Ye know that the rulers of the Gentiles lord it over them, and they that are great exercise authority over them. Not so shall it be among you; but whoever wishes to become great among you shall be your minister; and whoever wishes to be first among you shall be your servant; even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." Here we have a declaration of the fact that in the kingdom of God the sphere of honor is service, and the dignity of manhood, ministry. In opposition to the heathen social order, where the great tyrannize over the weak, it is affirmed that the test of greatness is loving service.

## Service the Proof of Love

### *The Expression of Love*

Service, according to Jesus, is the natural expression of love. That is the meaning of that little scene so beautifully depicted in the closing chapter

of the Fourth Gospel, in which Jesus three times over propounds the same question to Peter, "Lovest thou me?" And when Peter replies in the affirmative, Jesus tells him to feed his sheep. A love that does not express itself in social action may be seriously questioned.

In fulfilling the law of service we are to consider not the demerit or the merit of the individual, but his need. (Luke 14 : 13f.; Matt. 5 : 42; 19 : 21.) Unfortunately, we live in a world that is filled with the poor, the incompetent, the diseased, the unemployed, the prostitute, and the imprisoned. It is often difficult to discriminate between those who are the victims of circumstances over which they have little or no control, and those who through their own vice and intemperance have been involved in misery. But whatever may be the cause of the pressing need, that need creates responsibility. To disclaim responsibility, either on the ground that they are but the unfortunate victims of an immoral social order, or that by their own wilful disobedience to the laws of society they have brought suffering and degradation upon themselves, is to reveal a lack of that social love which is to be rendered not according to desert, but according to need, and which is binding upon all members of the kingdom.

### *The Test of Love*

Jesus so highly exalts service as the test of love that, in his vivid picture of the judgment day,

he makes the ground of separation between the blessed and the cursed the execution or non-execution of social duties. (Matt. 25 : 31-46.) Here we have revealed most exquisitely Jesus' gospel of humanitarianism. It is not dogma, or ritual, or ecclesiasticism that counts at the Great Assize, but loving service for the poor, the diseased, the outcast. Jesus teaches that the damnable thing is to fail to serve your neighbor. Henry Drummond put it thus strongly: "The final test of religion, at that great day, is not religiousness, but love; not what I have done; not what I have believed; not what I have achieved, but how I have discharged the common charities of life. . . The withholding of love is the negation of the spirit of Christ, the proof that we never knew him, that for us he lived in vain." The man who has never caught Christ's vision of service, and who lives simply for himself, has not even seen the kingdom of heaven.

## The Field of Service

The opportunities for fruitful service are so many that it is impossible even to enumerate them. Said Jesus, "The field is the world." In the world of industry, of commerce, of politics, of education, of recreation, a thousand opportunities are knocking at our doors. It is quite possible for one to be seriously embarrassed by the wealth of opportunities which meet us continually in our every-day life.

*Battle with Wrong Social Conditions*

The man with the spirit of Jesus will not rest content with the mere rescue and amelioration of individuals. To feed the hungry, to clothe the naked, to visit the prisoner, are important fields for Christian service. It is the glory of Christianity that she has founded hospitals and homes for the sick, the poor, the outcast, the insane, and the orphan. For centuries all philanthropic work was carried on by the church, and even to-day she is a close rival to the state in the multitude of her benevolent activities. But philanthropy is not the last word in Christian service. We are told by men who are in close touch with social settlements and bureaus of charity that much of our so-called philanthropy tends to blunt the edge of moral perceptions and consequently to perpetuate those conditions which seem to make philanthropy necessary. A merchant who has endowed, or helped to endow, a maternity hospital for working girls, may experience a very pleasant glow of self-satisfaction as he reads over the annual report of the institution, which shows the splendid service it has rendered to scores of unfortunate girls at the most critical time in their lives. But that same merchant, notwithstanding his philanthropic impulse, may be paying the women employees of his establishment such insufficient wages that they are continually tempted to supplement their wages by bartering their virtue

in that market where youth and inexperience are commodities that command the highest price.

This principle of the kingdom will lead us to a study of the causes of poverty, prostitution, drunkenness, and other evils of modern life. While we will gladly serve those who are the unfortunate victims of wrong social conditions, our main concern will be to remedy the conditions which cause so much wreckage of human life. This will probably lead us into the field of political reform. It is perhaps easy to overestimate the value of legislative acts, but no more effective weapon can be used against those who, in defiance of the principles of humanity and righteousness, exploit the weak and helpless, than adequate legislation. A minimum-wage act, a child-labor law, a prohibition bill, will not work miracles, but if reasonably enforced will add much to the material and moral welfare of society, and will extend the reign of God in human life.

*Commercial Life*

The merchant may find in commercial life a splendid sphere for the working out of this important principle of the kingdom. Among the employees of his store, God has given him an opportunity to put into practical operation the second principle of the kingdom. It is his high privilege to say in the words of Jesus, "I am in the midst of you as he that serveth." Dominated by this principle of service, he may not only bring the kingdom of God nigh

unto the men and women who are under his roof, but by his example elevate the standard of commercial life in every establishment of the city in which he lives.

It may be said that the principle of service is impractical in business, that the man who would seriously attempt to put it into practical operation would soon find his business in the hands of a receiver. If that contention be warranted by the facts of commercial life, then it is evident that the greatest field of modern life is still untouched by the spirit of Christianity, and it becomes the bounden duty of the members of the kingdom to unite in the transformation of commerce. That contention, however, is by no means proved. Many men, who have achieved success in commercial and industrial life, have been able to maintain their ideals and to work out the principle of service among their employees as well as among the general public. We are not to wait until the millennium has come before we begin practising the principle of service, but in our present economic order we are to work with the end in view that the kingdoms of commerce and industry may come under the law of the kingdom of God.

### *The Professions*

When we pass from the great field of commerce and industry to the other sections of our social order, the problem of applying the principle of service is not so serious.

The teacher in our public schools and colleges finds it comparatively easy to say in the words of Jesus, "I am in the midst of you as he that serveth." Many of our noblest young men and women find in the teaching profession a magnificent field for the very highest and most altruistic service. There are teachers in the foreign quarters of our cities who are fired by the very sacrificial passion of our Lord. By the strength and beauty of their personalities they are doing a work of inestimable value for the kingdom of God among the children of foreign-born parents.

What is true of the teacher is also true in respect to the nurse and the physician, the Christian minister and the journalist. Even our political institutions, which are so severely criticized by those who sit in the seat of the scornful, are democratic and, to that extent, Christian, for democracy is based on the assumption of the equal rights of man. The candidate for political honors always professes to be actuated by altruistic motives. He wishes to serve his party, to advance the interests of his constituency, to work for his country; and though we often accept his professions with the proverbial grain of salt, yet we would not elect him if we believed that his motive was a purely selfish one. It may be true, as has been said, that we are a nation of backsliders. Justice, equality, and fraternity are the foundation-stones of our commonwealth, and the field of politics offers no insuperable difficulties

to the practice of the ideals of the kingdom. Price Collier, in his "Germany and the Germans," writes: "It is wholly unfitting, and always demoralizing, when the priest, the politician, and the journalist turn their attention to private gain. Any one of these three who makes a great fortune out of his profession is damned by that fact alone. The only payment beyond a living that these three should look to is, respect, consideration, and the honor of serving the state unselfishly." It is certainly an encouraging fact that great sections of our social order have been so permeated with Christian principles that the man who refuses to put them into execution incurs the odium of society.

## Egoism and Solidarity

### *The Egoistic Attitude Toward Life*

There are many people, and we often count them our best citizens, who deliberately close their eyes to the world's sin and misery. They surround themselves with congenial friends, good literature, and works of art that minister to their sense of the beautiful. Anything that would ruffle their feelings or disturb their repose is kept at arm's length. They are deaf to the cries of pain and bitter sobs of sorrow. They are like the man in the parable who was roused out of midnight slumber by the persistent knocking of a neighbor with a request for three loaves of bread. And the man warmly tucked in

bed, awakened from dreamless sleep, was most indignant at being disturbed at such an unseemly hour. And to his needy neighbor he sharply rejoined: "Trouble me not; the door is now shut; and my children are with me in bed. I cannot rise and give thee." So it is with many well-dressed, well-fed, and well-educated people. They have found life to be a most comfortable blanket. Their larder is lavishly stocked with the good things of life. Their children are warm and well nourished. Why should they be disturbed by the beggar Lazarus and his brood who come knocking and seeking alms? They practically answer the question by turning a deaf ear and a blind eye to everything that would disturb their enjoyment of material things.

*The Answer of Solidarity*

The answer to the egoistic conception of life is the fact of solidarity. There are higher appeals for a life of service, but few that are more unanswerable. A great apostle once wrote: "And whether one member suffer, all the members suffer with it." Is it not true that the whole race is so united in the mystic bond of brotherhood that the degradation and suffering of one member of the social order affects all? That is an argument for the application of Jesus' principle of service. In the family life we readily recognize the sense of solidarity. But is it not equally true in the community group, that if one member suffer, all suffer? Take the

slums of our city as an illustration. They are the breeding-places of disease, of crime, of disorder. But is it not true that they affect and infect every part of the social body? The winds of heaven carry the germs of disease from the slums to the children of the boulevards. The flies, fattened upon the filth in the back alleys, know no social boundaries; they carry contagion as readily to the rich as to the poor. An industrial conflict involves the whole community in suffering. The drink traffic and the social evil mar the health, the peace, the happiness of hundreds of others, and the innocent suffer with the guilty. The whole race is bound up together. For weal or for wo we are all in the same boat. This is the answer to that selfish class who fold their arms in the presence of wrong social conditions. It is also the clarion call to service, and sacrifice if need be, for the common good.

## Conclusion

To serve, let us begin by making an earnest study of the life of the community in which we live. Are the laws reasonably enforced? What are the conditions that surround the life of our children in the public schools, in their recreations and home life? What are our industrial conditions? What about sanitation and the tenement evil? Have we a red-light district? Are our moving-picture shows conducive to good morals? In thinking out this prin-

ciple of the kingdom, let us ponder the words of Emerson in his essay on Napoleon: "As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in our laughter, and our wine will burn in our mouths. Only that good profits which we can taste with all doors open, and which serves all men."

# IX

## THE KINGDOM AND THE PRINCIPLE OF SACRIFICE

"Thy kingdom come. Thy will be done, as in heaven, so on earth"

It needs but a superficial study of New Testament literature to convince the reader that sacrifice was an important principle of life in the esteem of Jesus and of the early church. The Gospels report Jesus as making sacrifice the condition and test of discipleship, and it was not long before the cross upon which our Lord was crucified became the chief symbol of Christianity. So deeply was the idea of sacrifice embedded in the thought of early Christianity that it gave rise to abnormal religious movements in which sacrifice expressed itself in fanatical and often absurd acts of conduct. Sacrifice became an end in itself, and men eagerly sought martyrdom, buried themselves in convents and monasteries, and tortured their bodies, under the belief that such ascetic acts were highly pleasing to the Deity.

Christianity is not peculiar among the religions of the world in establishment of this center of em-

phasis. All the religions, from the lowest to the highest, have been based upon sacrifice. As far back as the light of history penetrates we see men journeying to sacred shrines, to mountain peaks, and there kindling their fires and offering, now a bullock, now a sheep, and now a human life as a sacrifice to the higher powers. It is evident that there is much sacrifice that cannot be defended either on ethical or on social grounds.

## When Sacrifice is Morally Justifiable

It may perhaps clear the way for a better understanding of the principle of sacrifice as taught by Jesus, if first of all we consider the question, When is sacrifice morally justifiable?

### *Renouncement of Some Good Not Sufficient*

Mere renunciation of some good on the part of the individual does not constitute a moral act of self-sacrifice. There must be a positive end in mind to justify the abandonment of the real good which has been sacrificed. That end must be of greater good than that which has been renounced, else there has been a waste of goodness. The individual cannot sacrifice to promote his own personal welfare. A man may deny himself many material comforts to the end that in his old age he may be able to retire from active work and live on the fruits of his industry; but that self-denial on his part must

not be confounded with the moral act of self-sacrifice.

*Promotion of the Common Good Required*

Self-sacrifice, to be morally justifiable, must promote the common good. This presupposes two things. First, the reality of the common life. That man, as a member of a social group, shares his life with others, influences either for good or for evil the lives of others, and in turn is influenced by the life of the community in which he moves, is a fact that needs but to be stated to be recognized as true. As society becomes increasingly complex, the scope of the common life is widened. The modern world is gaining what Walter Besant called a sense of humanity. In the past, countries, and even parishes of the same country, in a very real sense were independent of all the rest. To-day the middle wall of partition has been broken down. New and improved methods of transportation have brought the ends of the world within walking distance of each other. The telegraph has made it possible for us to read to-day what happened yesterday in the most remote sections of the world. Steam and electricity have made the earth a neighborhood, and every man a calling acquaintance. Out of all the new conditions created by modern inventions and discoveries, there has come a sense of the solidarity of the human race, the reality of the common life that we share with all the peoples of the world.

A second assumption is that the common good is of more permanent and universal value than the good of the individual. In a genuine act of self-sacrifice the individual subordinates himself for the welfare of the larger group of which he is a member. He loses his own life in order that society may gain a larger life. The final test then of any act of self-sacrifice is whether or not it promotes human welfare; this is based on two assumptions, the reality of the common life and the supremacy of the common good over the good of the individual.

### The Life of Jesus an Illustration

In the life of Jesus we have the finest illustration of that self-sacrifice which justifies itself through its promotion of the common good. He had taught the disciples to pray, "Thy kingdom come; thy will be done, as in heaven, so on earth." The answer to that prayer meant the reign of God in human life, the transformation of all the institutions of our social order by Christian ideals, the regeneration of society as well as of individuals. It meant that man's personal, family, social, commercial, and industrial relations should be permeated by the ideals of love and service. In short, it meant the bringing of the world with all its varied interests into harmony with God's will. This that Jesus put into words he was already telling in the language of his life.

*The Significance of the Temptation*

From the very beginning of his public ministry, Jesus foresaw that the kingdom of love and righteousness could be established in an evil world only at the cost of bloodshed and death. His ideals were so foreign to the ideals of the age in which he lived that the man who seriously attempted to realize them would be compelled to sacrifice kindred and friends and even life itself.

It was this consciousness that gave to the temptation in the wilderness its tragic significance. It is recorded that after the tempter had shown him the kingdoms of the world and the glory thereof, he said: "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4 : 8-10). The temptation was not to abandon the goal upon which our Lord had set his gaze. It was rather the temptation to take the short cut in reaching the goal. It involved compromise, adopting unrighteous methods for good ends. It meant following the line of least resistance, of conceding something to the false, worldly ideals of the times. It meant keeping the cross in the background. On the mountaintop Jesus met the tempter and conquered him. In commanding tones he cried, "Get thee behind me, Satan." He absolutely refused to take the short cut to the kingdoms of the world. He saw that the redemption of the world would be at no less a cost than the sacrifice of his own life. He

deliberately chose the path of suffering, the way by the cross. The other road might lead to empire meteoric in its rise and fall, but never to his goal.

*The Revelation of Self-sacrifice at Cæsarea Philippi*

The temptation which assailed Jesus in the wilderness met him in different forms all through his brief ministry. At Cæsarea Philippi, after Peter had voiced the great confession, "Thou art the Christ, the Son of the living God," it is recorded that "from that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16 : 21). How loath the disciples were to accept this principle of the kingdom is clear in the attitude of Peter. When he hears Jesus speak of suffering and death, he takes the Master aside, and begins to rebuke him: "The cross is not for thee, O Lord: be it far from thee; spare thyself" (Matt. 16 : 22). There you have the philosophy of life which puts self first, which says, "I must look out for number one." It is that same egoistic view of life which is to-day responsible for so much sodden misery and injustice. It is significant that Jesus replied to Peter in the same way that he had addressed the tempter in the wilderness several years before, "Get thee behind me, Satan."

### *The Crucifixion the Culmination of Self-sacrificing Love*

The devotion of Jesus to the kingdom found its culmination in his death upon the cross. It did not come to him as a surprise. Even in the happy, golden days of the early Galilean ministry when he was followed by enthusiastic and shouting multitudes, and before his social and religious message had aroused the antagonism of the Pharisees and Sadducees, the shadow of the cross was upon him. The cross was not an accident. It was the inevitable outcome of his fidelity to the principles of the gospel of the kingdom. It was also a necessary element in his saving mission. The power of sin in the lives of individuals could be broken only at the cost of his own life. The ideals of the kingdom involved such a radical change, not only in the lives of men, but also in the social order, that the only way he could get those ideals before the world was to die for them. As Founder and Head of the new order it was expedient that he should suffer even to the death, leaving to those who were the conscripts of the kingdom an example that they should follow in his footsteps. Men needed to learn the love of God, the absolute worth of every human individual, the priceless value of the kingdom of God, the terrible reality of sin as the obstruction of the kingdom, the necessity of any sacrifice to promote the common good. From his voluntary

death upon the cross the world has learned these truths as it would not have learned them from any words he might have spoken. Thus in a very real sense Jesus died for our sins according to the Scriptures, and gave his life a ransom for many.

## The Principle of Sacrifice Binding Upon All

This principle of sacrifice, which was so finely illustrated in his own life, Jesus made obligatory upon all who would be his disciples. They must drink his cup and be baptized with his baptism.

### *The Kingdom First, at Any Price*

The new order is of such supreme value that physical life with its comforts is to be sacrificed without hesitation if such sacrifice be in the interests of the kingdom. (Matt. 6 : 31-34.) Even the nearest and dearest human ties must not be permitted to hinder the progress of the kingdom. (Luke 14 : 26.) This does not mean that we are literally to hate our kindred, but it does mean that the kingdom of God must be first, and that if we find ourselves in a position where fidelity to the kingdom means the sacrifice of social and family ties and even of life itself, for the supreme good the lesser goods of life must be abandoned.

Jesus foresaw that the new wine of the gospel of the kingdom would burst the ancient bottles, that the triumph of the kingdom would involve the

destruction of an ancient civilization. He foresaw that the proclamation of his message would involve the first group of disciples in strife, hatred, bloodshed, and death. (Matt. 10 : 16, 17, 22, 34.)

*The Kingdom to Come Through Suffering*

That suffering should be the condition of progress is not a strange law nor one foreign to human experience. In one of the days of Passion Week, perhaps with the intention of preparing the minds of the disciples for the shock of the crucifixion, Jesus called their attention to the fact that even in nature we have an illustration of life through death: "Except a grain of wheat fall in the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12 : 24). That social progress and the salvation of men have come through love's suffering can easily be shown. The laws which guarantee liberty and promote human progress have been made possible by conflict, bloodshed, and often at the cost of life. Liberty of conscience, the right of the individual to have a voice in the affairs of government, the abolition of slavery, trial by jury—all of these things, which we accept as a matter of course, we owe to men who have fought and suffered, and have counted not their lives dear unto themselves. The roots of our present-day civilization go down into a soil which has been watered by the tears and blood of men. The poet expressed a true thought when he sang:

And all through life I see a cross
Where sons of God yield up their breath,
There is no gain except by loss,
There is no life except by death,
There is no vision but by faith,
Nor glory but by bearing shame,
Nor justice but by taking blame.

*The Early Church Takes Up the Cross*

The members of the early church gave earnest heed to the words of Jesus. So deep was the impression of his death that they made it the central fact of their preaching. In Calvary they saw the supreme lessons of love and sacrifice written in blood. The preaching of the cross was to the Jews a stumbling-block and to the Greeks foolishness; but to those who had answered the call of Calvary the cross was a dynamic principle that would redeem both individuals and society from sin. The uplifted cross, with its ideals of disinterested love, service, and sacrifice would yet draw all men into the kingdom.

The cross was always present with them. It was the central message of the great apostle. (1 Cor. 2 : 2; Gal. 6 : 14.) John argues that in sacrifice we have the highest expression of love. (1 John 3 : 16.) Peter sees in the Christian life the call of the cross. (1 Peter 2 : 21.) It was by suffering that the church was able to put to rout ancient paganism with its unspeakable abominations and cruelties. The way to victory was by way of the

cross. Tertullian concludes his apology to his persecutors with these words: "All your refinements of cruelty accomplish nothing. On the contrary, they serve as a lure to this sect. Our number increases the more you persecute us. The blood of the Christians is the seed of a new harvest." Is it any wonder that with such a spirit Christianity broke down the most violent opposition, and in less than three hundred years from the time that the Founder had been nailed upon a cross, seated itself upon the throne of the emperors, and fastened the cross above the eagle?

## The Cross in Modern Life

For centuries men have been praying: "Thy kingdom come; thy will be done, as in heaven, so on earth." That prayer has been answered in part. The kingdom has been coming all through the centuries, but conditions are still very far from the ideal.

Great evils are still embedded in society. The legalized liquor traffic every year slays its hundreds of thousands of strong men and crowds our jails and penitentiaries with criminals and offenders against law and order. Notwithstanding the enormous increase in the wealth of society, millions of people are still cursed by poverty. So far are the nations of the world from accepting the law of brotherhood that at the time of this writing one-

half of the world is at war, and the sacrifices of life and treasure are such as to stagger humanity. The reign of God has not yet come in industry and commerce and government.

The words of Jesus are just as applicable to-day as they were when first spoken: "If any man will come after me, let him deny himself, and take up his cross and follow me." So long as the evil exists men must fight, and to fight is to suffer. Matthew Arnold has expressed his conviction "that the secret of the gospel is that word of Jesus: 'He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal.'" The mission of the church is to convert the kingdoms of this world into the kingdoms of our Lord and his Christ. If the church loves she will serve, and the price of service is suffering. Like the early church, she must have the baptism of blood upon her brow if she is to convince the world of disinterested love and be successful in bringing in the reign of God in human life. It is the call of Calvary that the church must heed if God's kingdom is to come and his will be done on earth as in heaven.

# X

# THE CRY FOR BREAD AND THE SOCIAL IDEALS OF JESUS

### "Give us this day our daily bread"

It is written, "Man shall not live by bread alone," but without bread he cannot live. Bread is frequently used in a figurative sense in the Scriptures, but practically all commentators are agreed that in this prayer the word is to be taken literally. He who had compassion upon the hungry multitudes in the desert, and found food to sustain their fainting bodies, saw no incongruity in combining with the petition for the coming of the kingdom of God on earth a prayer for daily bread.

The Greek word *epiousion,* translated "daily," is not found in the New Testament except in the two versions of the Lord's Prayer; and as the word does not occur in any other Greek writing, scholars have been compelled to depend upon the etymology of the word to arrive at its meaning. Two marginal readings suggested in the Revised Version are "our needful bread" and "our bread for the coming day." There can be no doubt that the petition emphasizes moderation in asking the heavenly Father

to supply our material wants. We are not to anticipate the needs of next year, so long as the needs of to-day are adequately satisfied. We are not to ask for the luxuries of life while so many of our brothers are living without the necessities.

## The Problem of the Hungry Masses

By the hungry masses is meant those who are badly housed and without a sufficiency of food and clothing to satisfy their most elemental material needs. That there should be multitudes of such people in countries as rich as America and Great Britain is surely a reproach upon our Christian civilization.

### *Statistics on Prevalence of Poverty*

While statistics are not always reliable, the facts presented by careful investigators, even after a liberal discount has been made, are appalling in the awful revelation of the fearful depths of poverty in which so many of our fellow men are living. Mr. Hunter, writing on conditions in this country, states: "There are probably in fairly prosperous years no less than ten million persons in poverty; that is to say, underfed, underclothed, and poorly housed. Of these, about four million are public paupers. Over two million working men are unemployed from four to six months in the year. . . Nearly half of the families in the country are

propertyless. Over one million seven hundred thousand little children are forced to become wage-earners when they should still be at school." [1]

Mr. Spargo, after giving statistics of the examination of school children in different cities, concludes: "Massing the figures given from New York, Philadelphia, Buffalo, and Chicago, we get a total of 40,746 children examined, of which number 14,121, or 34.65 per cent, either went breakfastless to school, or got miserably poor breakfasts of bread, or tea, or coffee. . . The results certainly tend to show that the estimate, that fully two million children of school age in the United States are badly underfed, is not exaggerated." [2]

That conditions are even more deplorable in Great Britain, where society is more congested and competition keener, is the testimony of many writers. One such testimony will suffice. Frederick Harrison says: "To me at least it would be enough to condemn modern society, as hardly an advance on slavery or serfdom, if the permanent condition of industry were to be that which we behold, that ninety per cent of the actual producers of wealth have no house that they can call their own beyond the end of the week; have not a bit of soil, or as much as a room that belongs to them; have nothing of value of any kind, except as much furniture as will go in a cart; have the precarious chance of weekly wages,

[1] "Poverty," p. 337.
[2] "The Bitter Cry of the Children," p. 85.

which barely suffice to keep them in health, and are housed for the most part in places that no man thinks fit for his horse; are separated by so narrow a margin from destitution, that a month of bad trade, sickness, or unexpected loss brings them face to face with hunger and pauperism." [3]

If these figures and statements of conditions in two of the richest countries of the world be even approximately correct, they mean that millions of people are living below the poverty line. They mean that the cry for bread is not a mere figure of speech, but is a cry that is being uttered by multitudes of our fellow beings. The problem of the hungry masses is one of the most insistent problems that confront the world of the twentieth century. Poverty and attendant misery are sternly present. Why? Can we make them remove?

## Causes of Poverty

The causes of poverty are so many and complex that it is exceedingly difficult for the sociologist either to analyze them, or to state dogmatically what specific evils lead to certain results. For example, statistics may give lack of employment as a contributing cause of the poverty of a certain percentage of people, but that lack of employment may be caused by intemperate habits, inefficiency, or laziness.

[3] "National and Social Problems," p. 68.

### *Statistics as to Causes of Poverty*

While exact analysis may be impossible, careful investigators have been able to show what causes tend to produce poverty. Charles Booth, who has made careful surveys of poverty as it exists in the great cities, finds twenty-three principal causes of pauperism. Here is the list: "Crime, vice, drink, laziness, pauper associations, heredity, mental disease, temper, incapacity, early marriage, large family, extravagance, lack of work, trade misfortune, restlessness, no relation, death of husband, desertion, death of father or mother, sickness, accident, ill luck, old age." Mr. Booth claims that, as causes, old age stands first, sickness next, and then comes drink.[4]

### *Defective Character and Wrong Social Conditions*

It seems to be plain from a study of statistics that the two principal causes of poverty are defective character and wrong social conditions. In times past, when men had to depend solely upon manual labor to supply the necessities of life, poverty was perhaps inevitable; but the modern world, through labor-saving machinery, has solved the problem of production. The fundamental cause of poverty today is unequal distribution, and that is connected with wrong social conditions, which are remediable. In a really Christian society, in which the three

[4] "Pauperism and the Endowment of Old Age," pp. 9, 148.

great principles of the kingdom—love, service, and sacrifice—are applied to life, there would be no need of men taking anxious thought over what they should eat, and drink, and wherewithal they should be clothed.

## Evil Effects of Poverty

While it is not correct to state that poverty is the root of all evil, there is no doubt that if we could destroy this great enemy of the human race, a brood of evils which afflict, degrade, and torment all classes in society would be slain with it. The relation of poverty to prostitution, intemperance, crime, child labor, the tenement evil, the war of the classes, is so vital that it is hardly an exaggeration to say that poverty is the mother of them all.

### *Upon the Children*

One of the saddest features in connection with the problem of poverty is that the burden presses most heavily upon the little children in the homes of the poor. Granting that much poverty is due to the vices of the parents, the little children who are innocent of all wrong-doing must suffer with the guilty. There is no more pathetic figure in modern life than the slum child, underfed, stunted in body and mind, surrounded by influences that are vile and demoralizing, and forced by necessity into the struggle for bread without any adequate equipment of

body or mind for that stern battle. Can we wonder that juvenile crime is such a serious problem in all our cities? Delinquency is most prolific in the region of low income. From the crowded dwellings of the poor comes the greater proportion of juvenile offense and failure.

*Physical and Moral Effects*

That there is a very close connection between poverty and a high death-rate is evident. Spargo, in the book from which quotation has already been made, estimates that the death-rate of the poorest class of workers is three and a half times as great as that of the well-to-do, and that in the United States alone poverty is responsible for the sacrifice of eighty thousand infant lives every year.

Poverty herds people in unsanitary tenements, exposing them to grave physical and moral dangers, and drives the children into the dangerous associations of the streets. The men, escaping from the squalid and cheerless homes, find refuge in the only social center they know, the liquor saloon; while the girls, seeking gratification of that social and sexual instinct which God has implanted in all human beings, turn to the public dance-halls, where so often they become the prey of the vicious. Poverty produces a flabby and shiftless character, reckless, despairing—the raw material from which issues that army of criminals which crowds our jails and penitentiaries.

## Remedies for Maladjustment

### *Bread Enough and to Spare*

There are some who dismiss all sense of responsibility for the hungry masses on the ground that there is not enough bread to feed all the people who are sitting at the world's dining-table. Poverty is therefore a shrewd device of Mother Nature to limit the human harvest, and to cut down the physically and morally unfit. All remedial measures are foredoomed to be failures, and we may as well accept the inevitable, "the poor we shall always have with us."

There is just one objection to this heartless and hopeless philosophy. It is not true. There is bread enough and to spare. The world produces more than is sufficient to satisfy the material needs of all the members of the human family. In hard times, when millions of people are living on short rations, there is food enough and clothing enough and fuel enough to provide for all. Indeed, it is overproduction that is often the occasion of what is called hard times. The mills close down because the market is glutted with goods, and as a consequence thousands are thrown out of employment and are without the means to buy the very things whose abundance has made it impossible for them to continue as wage-earners. The real problem of society to-day is not production, but distribution. It is the problem of equalizing opportunity, of securing a

more equitable distribution of the goods produced by society, of making it impossible for a small group of men to hold the choice things of the earth and live in luxury while millions are without the necessities. In short, it is the problem of social justice.

*Inadequacy of Private and Public Charity*

In the parable of the Good Samaritan and in the picture of the final judgment Jesus made charity the test of a religious life. Christianity introduced into the ancient world a spirit of compassion for the weak and suffering, which found expression in relief agencies to feed the hungry, clothe the naked, and care for the sick and helpless. Some of the most glowing pages in the history of the Christian church are those which record its vast organized philanthropic agencies. What is perhaps of more importance is the fact that Christianity has so permeated the governments of all countries with its ideals that to-day the state is increasingly feeling and meeting the responsibility of caring for the dependent classes. Never in the history of the world were public and private charities on such a gigantic scale as at the present time.

But while charity has done much to palliate the evils of poverty, as a solution of the problem it is altogether inadequate. It happens not infrequently that charity, instead of curbing poverty, breeds paupers. All who have to do with the administration of charitable funds can testify that the task of distributing

relief without impairing the self-respect of the recipient and putting a premium upon laziness and shiftlessness, requires an almost superhuman wisdom and insight. The best-laid schemes of philanthropy are hopeless before a problem which is, in part at least, the outcome of wrong social conditions.

*Development of a Deeper Sense of Social Justice*

That there is something radically wrong with our present social system is felt by most people who have taken the trouble to think at all seriously upon the subject. The class-conscious working man, who scorns the various panaceas of philanthropy and cries, "We want justice, not charity," is made of finer stuff than he who thinks that the wrongs of poverty can be remedied by an elaborate system of almsgiving. That the common good is often sacrificed by private interests is evident to all who have studied the history of the various corporations which have sprung up in such numbers during the past fifty years.

The writer does not wish to read too much into the content of the petition, "Give us this day our daily bread," but he agrees with Washington Gladden, that a revolution would be wrought in our social, industrial, and commercial life if everybody devoutly offered that prayer and lived up to it. "Our bread" means bread that we have earned. Bread which we have taken from others through the possession of unjust privileges is not ours.

Bread for which we have contributed nothing of value to society is not ours. Bread which we have wrested from the hard and underpaid labor of men, women, and children is not ours.

One of the first and most necessary steps in the solution of the problem of poverty is to get men to see that there is a fundamental social injustice, a wrong which ought to be righted. We need more men in public life who will stand, as did the ancient Hebrew prophets, as the champions of the poor. There is nothing more important, as a remedy for maladjustment, than the development in society of a deeper sense of social justice.

### *A Recognition of the Fact of Brotherhood*

The pronoun "us" as used in the petition suggests that the race is a unit, that we are all united in the mystic bond of brotherhood. When we pray, "Give us this day our daily bread," the petition includes not simply the small group of people under our roof; it is not to be limited even to the people of the neighborhood in which we live. The prayer comprises all mankind. If the family across the street be hungry and cold and naked, how can we pray, "Give us this day our daily bread," without making haste to relieve their necessities? If we live under a social system, which in the richest country of the world makes it possible for ten millions of people to be in actual want, while a comparatively few families are rich beyond the dreams

of avarice, how can we pray that prayer without striving to bring about a better and more Christian social order? And that suggests a most important remedy.

*Crystallization of Jesus' Teaching into Legislation*

The man who believes in the kingdom of God on earth must enter into politics. He must look at great public questions, not from the standpoint of goods, but of men. Whatever legislation is likely to conserve life and promote the greatest good to the greatest number should have his support. Whatever legislation is against the common good should meet with his determined and fearless opposition.

As a member of the kingdom of God, his first concern should be for those who through weakness or inability are least able to defend themselves against exploitation. "Women and children first" is the law of the sea. It is also the law of the kingdom. This means that we must begin with little children, and see to it that selfish and ruthless employers of labor are prevented by law from utilizing their labor in mill and shop and thus depriving them of the rights of education and recreation. There is no more serious problem before the Christian to-day than the problem of women in industry. Many of them are poor and without education, and, what is most significant, there is no effective way by which they may utter their protest against economic wrongs. Without continuing further, there

is a great field for the Christian in politics—the crystallization of the teaching of Jesus into adequate legislation.

Any social system that grinds the faces of the poor, to use a phrase from Isaiah, and results in untold wealth and wasteful luxury on the one hand, and squalid, hopeless misery on the other, is surely inconsistent with the ideals of Jesus as set forth in the Lord's Prayer. It is therefore the duty of the Christian to labor for the abolition of this ancient evil which is the root of so many other evils. If in a spirit of moral indifference he turns a deaf ear to all this suffering which springs from poverty, how can he pray without mockery, "Our Father: Give us this day our daily bread"?

## XI

## THE SOCIAL IDEAL OF FORGIVENESS

**"And forgive us our debts, as we also have forgiven our debtors"**

Jesus couples with the cry for bread a prayer for forgiveness. Man is something more than an incarnate appetite. He must eat to live, but he by no means lives to eat. He feels the sovereignty of conscience, the yearning after a life that is not connected with the material. Satisfy his bodily hunger, and there springs up a hunger after righteousness, a longing after purity, a passion for the divine. He is conscious of conflicting ideals in his life. Between the ideal of what he would like to be, and indeed of what he knows he ought to be, and the practical reality of what he is, there seems often to be a great gulf fixed. The sense of sin and the need of forgiveness are as real as any hunger which has its seat in the body; and hence when he prays, "Give us this day our daily bread," he finds it the most natural thing in the world to add, "and forgive us our debts, as we also have forgiven our debtors"; for satisfaction waits till sense of rightness in personal relations is established.

## Our Debts

The word "debts" as used in the text carries with it the idea of unfulfilled or violated moral obligations. It is that which we are morally bound to give to the heavenly Father in return for his love and goodness to us. Debts are duties owed not only to God, but to our fellow men as well.

### *To Our Fellow Men*

We are all in debt. There is not a living man who can justly say, "I owe no man anything." Paradoxical though it may appear, the more we possess the more we owe. The tramp shivering in his rags on the street corner is in debt, but his debt cannot be compared to the debt of the man who lives in a palatial home and enjoys all the luxuries which wealth commands. Ten thousand people labor every week to make him comfortable. He is in debt to the miners who sweat in the coal-mine to provide the fuel which heats his house and cooks his food, to the men and women at home and abroad who grow and prepare and transport the food which nourishes his body, to the inventors and artisans who made the dishes from which he eats, the lights which illuminate his home, the bed upon which he sleeps, and the clothes which protect him from wind and rain, from winter's snow and summer's sun.

He is in debt to the dead as well as to the living, to the martyrs, patriots, and reformers, who fought

and bled and died that he might have civil and religious liberty and live in a social order which offers protection to him and to his family and property from the strong hand of the ruthless. He is in debt to the immortal spirits of the centuries, to Plato and to Homer, to Shakespeare and to Goethe, to painters and poets, to musicians and writers, to scientists and philosophers, to all the gifted company of the immortals, who have made life so rich and beautiful and wonderful. In debt? Why, he is so hopelessly involved that even if he gave all his money and goods and service he would not be able to discharge his obligations to the dead and to the living.

*To God*

We are all in debt to God. In a very real sense every good and every perfect gift comes from him. Our indebtedness to the Father of mercies is often ignored or denied through a failure in tracing our blessings from a secondary to the first great cause. We seem often to be blind to the fact that:

> Back of the loaf is the snowy flour,
> And back of the flour the mill,
> And back of the mill is the wheat and the shower
> And the sun and the Father's will.

We owe a debt to God and to our fellow men, to the dead and to the living; and since our assets are not sufficient to liquidate our obligations, we can

only cry, "Forgive us our debts." Jesus made a most important contribution to the religious life of the world in the good news that God as a loving Father is ready to blot out all our debts from the book of his remembrance and remove them as far as the east is from the west, when with penitent hearts we come seeking forgiveness.

## The Social Condition of Divine Forgiveness

But there is a social condition even to divine forgiveness. We are to pray: "Forgive us our debts, *as* we also have forgiven our debtors." The significant word of the petition is the little word "as." We ask the heavenly Father to mete out to us the same kind of forgiveness that we measure out to others. Jesus put it very clearly: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses" (Matt. 6 : 14f.).

### *The Forgiving Spirit*

How much stress Jesus laid upon cultivating a forgiving spirit is revealed in a little incident recorded by Matthew. He tells us that on one occasion Peter came to Jesus with the question: "Lord, how oft shall my brother sin against me and I forgive him? until seven times?" And Jesus replied: "I say not unto thee, until seven times: but until

seventy times seven" (Matt. 18 : 21f.). In other words, there is to be no limit to forgiveness. Then Jesus illustrates and enforces the law of forgiveness by a parable. (Matt. 18 : 23-34.) Our Lord comments upon this parable after this fashion: "So also shall my heavenly Father do unto you, if ye forgive not every one his brother from your heart."

*Its Far-reaching Consequences*

This petition of Jesus strikes at the very root of all that is selfish and hateful and revengeful. It transfers forgiveness from an intellectual and theoretical realm into the market-place, where men mingle in social relations. It ethicizes divine forgiveness by creating as an indispensable condition of receiving it, not the efficacy of sacraments nor any confessional statement, but a willingness to extend to others the same kind of forgiveness bestowed upon us by the Father in heaven. The wayfaring man—I suppose he is to be identified with the individual whom we call in modern times the man of the street—sees the essential righteousness of a forgiveness which evokes the same spirit in the man upon whom it is bestowed.

Here is a prayer that never should be lightly uttered. If our hearts are full of hate or violence, it may call down upon us judgment instead of mercy. If we have simply neglected our duties toward our fellow men, and in a spirit of refined selfishness have ignored the afflicted members of our

social order we cannot pray, "Forgive us our debts, as we also have forgiven our debtors," without incurring the divine displeasure. The conclusion of the whole matter is plain. We owe a debt, and the only way we can discharge that debt is by helping those of our brothers who may be in circumstances of distress and weakness. To adopt any policy of indifference is to show ourselves unworthy of the divine forgiveness.

## The Social Ideal of Forgiveness in Criminology

### *The Delinquents of Society*

One of the most serious problems confronting society is the delinquent, the man who has broken the laws of society and menaces the life and property of his fellows through his predatory and violent acts. The protection of the social interests against this large class of people who are socially antagonistic imposes a heavy rate upon the taxpayers in every community. It may seem that the petition cannot be applied with fairness to the criminal. The individual may forgive as God forgives, but society must adopt some less lofty standard. The criminal is to be punished, not forgiven. If he has violated the laws of the social order in which he lives he must pay the price even to the uttermost farthing.

This position assumes that a principle may be good for the individual and not effective for so-

ciety. It must be admitted, that in the old penology the forgiveness and rehabilitation of the offender were practically disregarded, and punishment was looked upon as an end in itself; but in modern times development of a more humanitarian spirit has led to a fresh study of the causes of crime, and as a result we have what is known as the new penology, in which the criminal, not the crime, is the important factor to be considered. This is what Saleilles calls "the individualization of punishment."

*The Criminal as a Product of Social Forces*

The Christian principle of forgiveness is fundamentally opposed to the theory which was first advocated by Lombroso, an Italian specialist in criminal anthropology, that the criminal is born, not made; that he comes into the world a moral abnormality, with the natural inclination to break all laws human and divine.

Without deprecating the power of heredity, it is true of most criminals that they are the products of social forces. There are economic and social conditions for which society is responsible, which breed criminals as filth breeds flies. Take the liquor traffic as an illustration. Some years ago fifty leading men of this country made an investigation of the liquor traffic and published their findings in a book entitled "The Economic Aspects of the Liquor Traffic." It is their unbiased opinion that the liquor traffic contributes more or less directly to one-half

of the crime of the United States. But who is responsible for this traffic? Is it not society, from the highest to the lowest, that must share the guilt?

C. J. Whitby, M. D., discussing the question, Is punishment a crime? shows that one of the very commonest causes of all kinds of crime is what he calls industrial drinking. He writes: "A chronic drinker of this type may pass into a condition of semidelirium, during which he may plan and carry out some elaborate robbery, or murder, of which on recovery he may have no recollection whatever. The law will hold him responsible for such a crime, but that responsibility, it would seem, is at any rate shared by the employers who impose conditions of work so onerous and unhealthful as to force men to seek the aid of stimulants, and by society as a whole for tolerating such a condition of affairs." [1]

The liquor traffic is not the only contributing cause of crime. Bad housing, insufficient wages, and overwork create conditions which drive thousands every year into the criminal classes. Because society is responsible for these social conditions, we cannot stand before the criminal like the Pharisees before the woman caught in adultery, exclaiming, "Let her be put to death."

*Punishment for Punishment's Sake*

The Christian principle of forgiveness combats the old idea of punishment for punishment's sake.

[1] "Hibbert Journal," July, 1910.

The primitive idea of vengeance, summed up in the words, "an eye for an eye, a tooth for a tooth," has survived in the attitude of society toward its enemies, though it was long ago abandoned in the relation of an individual to his fellows. The purpose of punishment has been considered twofold, (1) to vindicate the majesty of the broken law, and (2) to deter others by fear from like offenses. It is a debatable question whether these aims have been accomplished, even when accompanied by the most severe penalties. The weight of evidence seems to be in the negative. One thing is certain, that this theory of punishment has been disastrous to the individual. H. S. Hadley, writing of conditions in Missouri, declares: "The system of punishment that has been pursued in this State, and until recently, generally in this country, has in a great majority of cases sent forth from prison those who have been confined there, broken physically, mentally, and morally, and worse enemies of society than when their punishment began." [2]

It would be easy to multiply such testimonies, both from men who have to do with the administration of the law and from those who themselves have suffered the penalties of the law. Punishment for punishment's sake is not only contradictory to the Christian principle of forgiveness, but inimical to the best interests of society as a whole.

[2] "American Academy of Political and Social Science," January to June, 1915, p. 44.

*Reformation and Rehabilitation of the Criminal*

The Christian principle of forgiveness demands that the primary aim of all discipline shall be the reformation and rehabilitation of the criminal. Our courts of law, prisons, and reformatories must become redemptive agencies. The criminal is not a sinner above all others. He may be an unfortunate victim of hard conditions of life. The sins of his parents may have damned him before he came into the world. Some sudden passion of jealousy, anger, or lust may have swept him off his feet and incited him to an act which has brought him under the strong hand of the law.

In every case punishment must be adapted to the individual. The purpose of punishment is to cure. Punishment is moral surgery. If the prisoner is an incorrigible, he should be kept under wise and kindly restraints and never be let loose to prey upon society. Society must get the vision of Jesus and see in the criminal a man made in the likeness of God, not all devil, but a man with human aspirations and divine possibilities. It must bring to bear upon that man all influences and incentives which may lead to his regeneration and restoration to society.

## Specific Applications of the Social Ideal of Forgiveness

The Christian principle of forgiveness in its relation to the delinquents of society is at last coming

into its own. A new spirit, which is in very truth the spirit of Jesus, is finding practical expression in the new penology.

*Juvenile Courts*

One of the best illustrations of this new spirit is the establishment of juvenile courts in many cities. The objects of the juvenile court are declared to be: (1) To keep young offenders from the ordinary courts with their hardened criminals and loafers; (2) to enable the judge to pay particular attention to each case—an impossibility in the ordinary courts with their volume of business; (3) to make an investigation about an offender beforehand, so as to know his or her antecedents; (4) to make punishment educational rather than punitive. The splendid results attained, wherever these courts have been established, have exceeded the expectations of even the most sanguine.

*Probation Officers*

Closely connected with the juvenile courts are the probation officers, under whose care and supervision juveniles and first offenders are placed while under probation. The one purpose of the probation officer is the salvation of the offender, for whom he is responsible. The influence of a strong, sympathetic, pure personality upon a delinquent youth can hardly be overestimated. In a very real sense the officer becomes a savior, and his redemptive work is fre-

quently attended by the moral miracle of a transformed life.

*The Indeterminate Sentence*

The indeterminate sentence is one of the strongest incentives to right living. It means that the length of time for which a prisoner shall be kept under restraint is determined, not by the court, but by his good behavior.

There are other specific applications of the Christian ideal of forgiveness that ought to be made. The contract system of prison labor should be abolished in every State of the Union. It exploits the labor of the prisoner at the expense of his reformation. The families of prisoners should become the wards of the State. Suitable provision should be made for their maintenance during the imprisonment of the breadwinner. The problem of caring for the families of the prisoners would probably be solved, in part at least, if the convicts were permitted to earn fair wages, a portion of which should go to the institutions and the remainder directly to the family or dependents.

## Conclusion

The Christian principle of forgiveness imposes upon us the duty of taking Jesus' attitude toward the great debtors of society. Dr. Samuel Barrows, the government expert on crime, addressing the

National Prison Congress, said: "We speak of Howard, Livingston, Beccaria, and others as great penologists who have profoundly influenced modern life, but the principles announced and the methods introduced by Jesus seem to me to stamp him as the greatest penologist of any age. He has needed to wait, however, nearly twenty centuries to find his principles and methods recognized in modern laws and modern penology."

Jesus' doctrine of love and forgiveness is yet to find many new expressions in our treatment of those who have broken the laws of society, and have incurred a debt which they are not able to pay.

## XII

# OUR SOCIAL RESPONSIBILITY

### "Lead us not into temptation"

The word "temptation" is used in different senses in the Scriptures. It may mean simply a trial, an experiment, a proving. It may also mean an enticement to sin. According to Thayer, the great authority on New Testament Greek, the word, as used in the verse we are to consider, means a condition of things, or a mental state, by which we are enticed to sin or to a lapse from faith and holiness.

### Temptation and Environment

*Temptation a Fact of Life*

Temptation is a great fact of life. No man ever lived a life exempt from temptation. It is a part of the common lot. Even our Lord did not escape the forty days' temptation in the wilderness. It is true that temptation is unequally distributed. There are individuals who seem instinctively to love the good and hate the evil. Their characters are placid, and never become the prey of evil passions. On

the other hand, there are stormy natures which must battle continually against the force of evil. Some people are sheltered from temptation. They live in some gracious, kindly environment which makes for righteousness. There are others who are surrounded continually by associations and influences hostile to virtue. But whatever our condition in life, there is not one of us so immune from the power of evil as to find it no longer necessary to pray, "Lead us not into temptation."

*Character and Environment*

While it is true that there are many great evils which have only a very indirect connection with environment, it remains an undisputed fact that character is highly susceptible to either a good or a bad environment. Much has been said and written on heredity as a factor in the formation of character, but heredity is but a feeble influence as compared with the power of environment. The all-conquering influence of surroundings has been expressed in a very striking way by Max Nordeau: "Marry Hercules with Juno, and Apollo with Venus, and put them in the slums. Their children will be stunted in growth, rickety, and consumptive. On the other hand, take the miserable slum-dweller out of his noxious surroundings. House, feed, clothe them. Give them plenty of light, air, leisure; and their grandchildren, perhaps already their children, will reproduce the type of the fine

tall Saxons and Danes of whom we are the offspring."

The potent influence of environment in shaping the physical, mental, and moral qualities of the individual is a powerful appeal to the man who believes in the kingdom of God on earth. Heredity as a factor in determining character makes for pessimism and inaction, for there is no process by which we can change our ancestors; but environment floods the soul with optimism, and summons us to crusades against all conditions which create human failure and suffering.

## The Home the Fundamental Factor of Environment

The earliest and most fundamental factor of environment is the home. This institution has a history. Older than the nation, older than the tribe, it goes back to the beginning of things, even to the first man and the first woman who made for themselves a shelter from the tempest, a place of refuge from the wild beast. The home is the most potent agency in determining character. The ideals of the home become the ideals of the child.

### *The Protection of the Home*

Statistics gathered from various reformatories emphasize the fact that it is from squalid, overcrowded, unhappy homes that the great army of delinquents is recruited. The housing problem has

been called the problem of our civilization. Since it is the fundamental and vital factor in influencing the lives of those who are to be our future citizens, it is more important that the home should be protected from evil influences than that we should have an efficient government and a splendid educational equipment. A system of reform that does not begin with the home will not make any very important contribution to human well-being.

*The Undermining of the Home*

The tremendous growth of our cities during the past century has brought a real peril to the home. In Great Britain the housing problem has become so acute that it has been called "the empire heart-disease." There is not a city of the first class, and few of the second class, in the United States in which the problem is not serious and menacing.

The huddling of families in dark, overcrowded, unsanitary tenements inevitably leads to great physical and moral evils. The death-rate immediately goes up. The mortality of little children is frightful. Tuberculosis, which loves darkness rather than light, slays its victims by the thousands. Those who survive are apt to grow up undersized, anemic, and handicapped by their physical degeneracy; unfitted not only for the economic struggle, but also for the functions of parenthood. It breaks down the home life. There can be no real home life where privacy is difficult if not impossible. The children, by the

very nature of the conditions under which they live, are thrust into contact with the vicious elements of society. The report on tenement conditions in Chicago says: "It was gathered that immortality, perverted sexuality, drunkenness, pauperism, and many forms of debauchery were caused, in some instances, in others abetted, by the indecent overcrowding which existed." [1]

*The Problem Can Be Solved*

Dr. Albert Shaw, writing on municipal government in Great Britain, has expressed his conviction that the abolition of the slums and the destruction of their virus are as feasible as the drainage of a swamp and the total dissipation of its miasmas. Much has already been accomplished. The greed of certain landlords, who have shown such a callous indifference to the conditions under which their tenants lived so long as the property was financially remunerative, has been met with important tenement-house legislation, repeatedly improved and amended, and enforced by a tenement-house department. Private philanthropy has erected model tenements, and has proved that the facilities for a decent home life can be afforded at a rental within the reach of all, and that will pay a fair interest on the investment. But so great is the power of commercial greed that ways of evading the best legislation

[1] Quoted in "The Hope of Democracy," Chap. X, Frederick C. Howe.

and of preventing the passing of new laws for the protection of the weak and helpless can easily be found by the unscrupulous, unless there is opposed the strong sentiment of those who realize that the home is the fundamental factor of environment, and that anything that breaks down the home breaks down our civilization.

## The Economic Order as a Factor of Environment

A second important factor of environment is the economic order, and by the economic order is meant the world of commerce and industry, where men produce and exchange, buy and sell and transport the commodities of life. Is this order Christian? Does it make for fraternity? Does it tempt men to unrighteous acts, or is it a field for loving service? In previous chapters the writer has dealt with these questions from many different points of view, but in the present chapter he will confine himself to two important problems, namely, child labor and women in industry, and show the relations of these two things to the petition, "Lead us not into temptation."

### *Child Labor*

According to the United States census returns of 1910, there are 1,990,225 children from ten to fifteen years of age, out of a population of 10,828,365, engaged in gainful occupations, or 18.4 per cent of the

whole population. Of this number of little wage-earners, 895,976 are children from ten to thirteen years of age. Notwithstanding the growing sentiment against the evils of child labor, and legislation for the protection of children passed by many States, the census of 1910 actually shows a larger percentage of children engaged for wages than the census of 1900.[2]

These figures from the census returns are most appalling and depressing. Every morning an army of nearly two million children marches to the fields, the mines, the mills, and the shops to work for wages, and almost every second child in that great army is from ten to thirteen years of age. That such a condition of things should exist in a rich, powerful country like the United States seems a serious reflection upon our Christian civilization.

The evil effects of child labor upon the body and mind are so generally recognized by all who have given any thought to the subject, that they may be dismissed with but a passing reference. Child labor stunts both body and mind. It deprives the child of the play which is so necessary for the growth of the body and the development of the mind. The factory child with the lack-luster eye, the pale face, the emaciated body, the harsh voice, unable often either to read or write, is an exhibit that ought to shame us into the most aggressive

[2] Compiled from Tables 28 and 26 of the Thirteenth Census of the United States, Vol. IV.

action against this evil which has been justly called a menace to civilization.

While the physical and mental effects are bad, the moral effects are worse. That factory life is detrimental to the morals of boys and girls is the testimony of investigators who speak from wide and intimate knowledge. Immature children cannot be subjected to the promiscuous associations of factory life without suffering moral and spiritual degeneracy. It is, however, in the street trades and public places that the most awful effects of child labor are evident. The newsboy and the night messenger-boy, especially in the large centers, are in constant danger of moral ruin. The statistics from certain reformatories are startling. Out of 336 boys in the Lyman School, 110 were former pedlers on the streets, 160 had been newsboys, 72 had been bootblacks, and 56 had been messengers. In the Parental School, another Massachusetts reformatory, out of 112 boys, 89 had been newsboys, 52 pedlers, 22 bootblacks, and 9 messengers; if the total thus reckoned seems larger than the number of boys in the reformatory, it is because some of the boys had engaged in more than one occupation.[3]

*Women in Industry*

According to the United States census returns of 1910, there are 8,075,772 females of ten years and

[3] "Uniform Child Labor Laws," 1911, p. 105.

over engaged in gainful occupations. Nearly one woman in four is a wage-earner. There was a marked increase from 1900 to 1910 in the proportion of all females ten years and over engaged for wages, the respective percentages being 18.8 and 23.4.[4] Of these working women, almost a third are young persons under twenty years of age.

Women have always worked, but woman as a wage-earner is a new factor in history. Power-machinery has taken the woman from the home, where she formerly made her contribution of labor, to the factory and the shop. As the census returns show, women are leaving the home in increasing numbers to become wage-earners. The introduction of women into industry has brought problems, political, economic, social, and moral, the seriousness of which has not yet begun to dawn upon us.

Our social system does not consider the woman wage-earner as economically independent. Because she is a woman worker, in many instances she is paid wages which are not sufficient for even a bare existence. From surveys conducted by the Consumers League and other organizations, it appears that the average wage of women workers in many cities of our country is below the standard that is called a living wage. Her wages are regarded as supplementary. If she be a member of a family group, the males of that family are expected to con-

[4] Compiled from the Thirteenth Census of the United States, 1910, Vol. IV, p. 26.

tribute something for her support. If she be compelled to depend entirely upon her own resources, there are other males who are ready to supply the deficiency at a certain price. In a report, issued by the Illinois Vice Commission before the State Legislature, of an investigation that began in August, 1913, and has just been concluded, of conditions existing in Chicago, Springfield, Peoria, Alton, and other Illinois cities, it is stated: "Thousands of girls are driven into prostitution because of sheer inability to keep body and soul together on the low wages received by them." The fight for right living has been made too hard for them.

## The Social Prayer and Environment

### *The Family*

It is the ambition of every true parent to surround his children with such influences as will make for the highest and strongest character. He is not content with simply praying that they may be delivered from the temptations of life. He knows that eternal vigilance is the price of safety. That they may be equipped for the stern battles of life he seeks to build up a strong mind in a strong body. This involves years of preparation in the public schools, adequate opportunities for recreation, nourishing food, and warm clothing. Realizing the peril of evil associates, he supervises their amusements, and guards them from vicious associates.

In the formative, plastic years of youth he seeks to inculcate lessons of truth, purity, and honesty.

But when a man prays, "Lead us not into temptation," his vision must sweep a wider horizon than the confines of his own family. It includes the family of his neighbor, the people of the community in which he lives. He is bound by the principles of that petition to work for a social order that will not put stumbling-blocks in the way of even the humblest member of society. The prayer means that the interest of each is the concern of all. It summons us to a battle against all the factors of environment which impair character and hinder the development of strong, noble manhood and womanhood.

*The Family Sense Guarding the Larger Family*

The Christian man who is interested in the welfare of his own children, who sees to it that they have opportunities for healthful recreations, that they are not forced into the grim struggle for bread while they are immature in body and mind, must feel his responsibility for his neighbor's children who are being broken in body, in mind, and in morals. Nearly two million children are being sacrificed to the Moloch of commercial and industrial greed. It was reported in the press that when the torpedo tore through the bowels of the Lusitania, and two thousand men, women, and children were brought face to face with death, Alfred G. Vander-

bilt said to his valet, "Come, and let us save the kiddies." To save the children from the evils of enervating labor is the trumpet-call that must be answered by all who believe that the petition "Lead us not into temptation" has social significance.

That so many girls and women are living on wages so insufficient as to expose them continually to the blandishments of men who would ruin their lives and destroy their souls is surely of interest to all who believe that the social prayer means that we must work for an environment which will not put too great a strain upon the virtue of men and women. It is our plain duty to warn employers of labor that they have no right to call themselves Christian, that they have no right to pray, "Lead us not into temptation," if they are putting temptation in the way of their women employees by forcing them to work for a wage that must be supplemented in some way if these workers are to enjoy even the bare necessities of life. The bargain-hunting public with its craze for cheap things must be made to share the responsibility. Where cheap goods are produced, life is cheap, and the soul-destroying labor of little children and the virtue of women are thrown in to make a bargain holiday. The Consumers League has done splendid service in educating the public conscience, by promulgating the "standards of a fair house," and by printing in the "white list" the stores which approach nearest the standards of the league.

## Conclusion

In this petition of the Lord's Prayer our social responsibility is directly enforced. It is therefore not a prayer that should lightly fall from our lips. To utter that petition, and then go out and engage in some business which is putting temptation in the way of the weak, is surely to make us members of that class to which our Lord addressed the solemn warning: "It is impossible but that occasions of stumbling should come; but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble" (Luke 17 : 1f.). To pray, "Lead us not into temptation," and simply shirk our responsibilities to the sorely tempted members of our social order, is to make it manifest that we are kindred spirits with that group of people who are to stand on the left side in the coming judgment, and receive condemnation because of their sin of inaction: "Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me" (Matt. 25 : 45).

## XIII

## THE WORLD SET FREE

"Deliver us from the evil; for thine is the kingdom, and the power, and the glory, forever. Amen"

THE prayer closes with a petition for deliverance from evil. That it is allied with the preceding petition is clear from the connecting word, "but." It is fitting that it should come at the close of the prayer, for it sums up in one brief statement all that had been asked in the preceding petitions. The name of the Father will be hallowed on earth; the kingdom of God will be here in its fulness; hate and strife and selfishness will give place to love, service, and sacrifice; poverty will be banished from the earth; the spirit of forgiveness will rule in social, political, and international relations; the wrong conditions, which tempt men downward and put excessive burdens on the weak, will be done away; all the great social and religious ideals of the entire prayer will be realized when the petition, "Deliver us from the evil," is answered. Its fulfilment means—*the world set free,* when "the creation itself also will be delivered . . . into the freedom of the glory of the children of God."

## Evil Real and Obstinate

### *The Age-long Problem*

From the earliest times men have been seeking to solve the problem of evil. The Egyptian priest wrestled with it. The Chaldean astrologer, gazing into the stars of the midnight sky, sought a solution. Job, the ash-heap philosopher, was tortured by its dark enigma. Greek writers could not keep away from it. It was the theme of Milton's "Paradise Lost." The African witch-doctor, the Mohammedan with his prayer-wheel, the mournful procession of Hindu pilgrims wending their way along the sacred river Ganges, are all conscious of evil, and each in his own way is seeking deliverance.

There are genial optimists who, unable to find a solution of the problem, take the easy way of declaring that there is no problem. Evil is nonexistent. Sin is a delusion. There is error and weakness and ignorance, but there is no sin. Forget it, and it will cease to trouble you. But evil is a reality that cannot be dislodged by any intellectual sleight-of-hand performance.

### *The Stubborn Fact*

The history of man on the planet is a history of the battle between good and evil. The Scriptures cover a period of thousands of years, and in them the inner history of man is told in terms of a moral struggle. An old philosopher once said, "Happy

is the nation that has no history." He meant by the statement that the history of all nations has so many bloody and shameful pages that it would be better if the history had never been written.

Evil is all around us. Our newspapers, which reflect the every-day life of the people, are chronicles of current iniquity. They tell how men defraud one another in business; how some group of capitalists gets a corner on some necessity of human life and grows rich beyond the dreams of avarice, while great masses of the population fester in squalid misery; how nations in their lust for some large place under the sun, fired by a dream of world empire, set the laws of humanity at defiance, and the blood of millions of people cries to God for vengeance; how men, letting loose the reins of passion, murder and rob and sow in their own bodies the seeds of disease and death; how husbands prove unfaithful to wives, and wives to husbands, and the beautiful home life topples over like a pack of cards. Fools may flout at evil, and short-sighted moral amateurs may deny its existence; but however denied, explained, or ignored, its polluting, paralyzing, damning effects are spread all over the pages of history.

## The Evil from Which We Are to Seek Deliverance

*Interpretation of "the evil"*

The reading of the American Revised Version suggests the devil. It is the same word that is used

in Christ's prayer for the preservation of those who had been given to him by the Father: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil" (John 17 : 15). But whether the evil is to be regarded as an active malignant spirit, or as a mere personification of the abstract principle of evil, it is evident that the term includes all evil.

*Deliverance by Prayer*

We are to pray for deliverance from the evil; from all physical evil which afflicts our bodies and brings weakness, disease, and suffering; from all mental evil, as ignorance, bigotry, superstition, prejudice, which has written so many sorry pages in the history of mankind upon the earth; from all moral evil which springs out of unholy lusts and desires, defiling and defeating the higher life of the soul; from all national and social evil, as war, poverty, intemperance, prostitution, these hideous shapes which take such a fearful toll of human life, and are responsible for such wide-spread suffering and degradation.

*Deliverance by Action*

To pray for deliverance from the many and varied evils is to recognize the divine call to battle against the enemies that are within and without. To pray and not to work is hypocrisy. The pronoun "us," used in the petition, suggests that it is a social

prayer offered on behalf of all mankind. As such, it gives us a vision of the whole earth emancipated from evil, and is a clarion call to engage in a war of no surrender and no compromise against all the evils which afflict humanity. The prayer is to be translated into redemptive acts.

## The Triumph of Good Over Evil

It is claimed by some that we are living in one of the darkest nights in the world's history, that political, social, and moral conditions were never so desperate as they are at the present time, that the great conflict now raging is but another proof that the whole world is on the devil's toboggan-slide, hastening to some final catastrophe. If this view of the world be correct, it is a confession that Christianity is a failure, that after nineteen centuries the gospel has made so little impression upon society that the world is actually worse than it was when Jesus stood on the Mount of Olives with his disciples and sent them out to conquer the world in his name. It means that there is not sufficient dynamic power in the gospel to transform individuals and to bring about a better social order.

In opposition to these weeping Jeremiahs, who, looking out from the observatory of despair, report the triumph of evil over good and prophesy the near advent of a world cataclysm, it is claimed that good is slowly but surely overcoming evil, that the man

whose gaze sweeps a wide horizon can see a constant upward trend.

*Improving Material Conditions of Life*

It is generally admitted that the past hundred years have witnessed a marked improvement in the material conditions of life. All classes have benefited by the change. The working man no longer lives in a hovel, on an unlighted sewerless street, with heaps of garbage before his door. He receives higher wages for less hours of labor. His power of self-defense grows. It is recognized to-day that an employer must be concerned not only over damaged machinery, but also over damaged men. In all States which make any pretension to high social ideals we have workmen's compensation acts to protect men from the risks incident to their occupations.

The children of the poor, through our system of free public schools, theoretically at least, have an equal opportunity with the children of the rich. It is not merely the dream of a visionary that another century will witness the abolition of poverty, with the many evils which spring out of it, from the face of the earth. The nineteenth century, through its labor-saving machinery, has solved the problem of production. The twentieth century is to solve the problem of a more equitable distribution of the wealth created by society. A world without poverty is not far from us.

*Growing Recognition of the Sacredness of Childhood*

When machinery invaded industry there was heard along with it the wail of little toilers. Children eight years old worked sixteen hours a day. Millions of them were sacrificed to feed the god of industry. But conditions to-day, while by no means ideal, as has already been pointed out, are steadily improving. In almost all the States of the Union legislation has been secured which has brought about a material reduction in the hours of labor for children. In many States child labor has been practically abolished.

It has been generally recognized by those who have been interested in the movement for the protection of children that there must be a federal law to deal with the problem. The States which recognize the sacredness of childhood by humane legislation are compelled to compete in the open market with States that manufacture goods by childhood labor and childhood wages. The nation alone can abolish this great industrial wrong. At the time of this writing a great victory for the principle of federal control of child labor has been won. The United States House of Representatives on February 2, 1916, by the overwhelming majority of three hundred and thirty-seven to forty-six, passed a bill which forbids interstate commerce in goods made by children or with the help of children under fourteen years of age if employed in factories, and under six-

teen years of age if employed in mines or quarries, and under sixteen years of age, whether employed in factories, mines, or quarries, if they are worked more than eight hours a day or at night. The day is not far distant when the child as a national asset of the first magnitude will be written in the legislation of this country, and all other countries of the world.

*An Ancient Evil and the New Conscience*

The rising tide of public sentiment against the liquor traffic has put new hope and courage into the hearts of all who believe in the kingdom of God on earth. For the first time in history we have good grounds for believing that we are speedily to see a world set free from this hoary evil which has brought such a curse upon humanity.

The saloon-keeper and the big brewer have been placed under the ban of public opinion. The leading scientists of the world, representing twenty-seven nations, at the World's Congress on Alcohol in London, 1909, declared: "That alcohol is a poison, that its use as a beverage is destructive and degenerating to the human organism, that its effect on the body is depressive, neurotic, and anesthetic." Life-insurance companies, labor-union officials, judges, and the heads of transportation companies are on record against the liquor traffic.

The liquor business is on the defensive in every country of the world. The great war, which has forced the nations involved in the struggle to con-

serve their resources, has brought new and stringent legislation against this traffic which is responsible for the waste of so much money and manhood. Russia took the advanced step of totally suppressing the sale of all alcoholic liquor, and David Lloyd-George, Chancellor of the British Exchequer, has declared: "By that means she has increased the productivity of her labor by something between thirty and forty per cent. Sweden, Finland, and Iceland have voted in favor of the national prohibition of the liquor traffic. In the United States at the beginning of 1916 there were nineteen States under State-wide prohibition, and other States will come in during the year. At present more than fifty per cent of the American people live under prohibition laws, and more than seventy-five per cent of the area of the country is dry. A recital of these facts ought to quicken the faith and stimulate the activity of all who look for a new earth and who sometimes pray almost despairingly, "Deliver us from the evil."

*The Abolition of War*

In the presence of a world conflict, it may seem utopian to discuss such a question as the abolition of war. The old dream of the day when all disputes among the nations would be settled by arbitration seems to be shattered. Will peace be followed by feverish preparation for renewed conflict? Have we entered upon a long era of battle and bloodshed?

There are those who answer these questions in the affirmative. They are predicting that this war will breed other wars, that the forces of hate and bitterness engendered by the present conflict will burst forth in fresh carnage and desolation.

On the other side, it may be said that there never was a time when the conviction was so strong that war is unprofitable. There never was a time when the horrors of war, with its appalling waste of human life and treasure, have come so near home. There never was a time when the desire for peace was so strong as at the present moment. When we consider the fearful slaughter in the Old World, devastated cities, starving women and children, men by the thousands dying in agony upon battlefields, multitudes broken in body and mind, nations mortgaged for many years by staggering war debts, peace seems the most desirable thing that could come to an afflicted world.

Peace is on the way. It is being born in the throes of a world tragedy. No nation will be permitted to obstruct the flaming desire for peace that has been intensified a thousandfold by the horrors of the conflict now raging. The old glamor of war is gone forever. The common sense of the world will demand a more humane and just method of settling international differences. It is the firm faith of the writer that as a direct result of this great war there will be organized among the nations a league to enforce peace. The nations for many years have

been preparing for war. The time is near at hand when they shall prepare against war. We shall live to see the world set free from this great evil.

*The Social Awakening of the Church*

The social awakening of the church is bringing new forces into action which will surely bring about the triumph of good over evil. To-day the social note is being sounded in a thousand pulpits. The old squabbles over dogma and rituals are becoming a thing of the past. The test of a church-member is no longer his loyalty to a creed, but the contribution he is making to the welfare of society. The finest minds in our churches are coming back to that truth taught by Jesus, that the church is not an end in itself, but a means of bringing in the reign of God in human life. When the rank and file of the membership of our churches adopt this conception, mighty things will be brought to pass. On Sunday the people will gather in the church buildings, not simply to hear some obscure dogma explained and defended, not simply to repeat the articles of some ancient creed that has no bearing upon the life of to-day, but to pray for the coming of the kingdom, to commune with the great Spirit who is closer than breathing and nearer than hands or feet, to sing the glories of the new Jerusalem coming down out of heaven from God made ready as a bride adorned for her husband. The church meeting on Sunday will thus be an inspirational center for

men and women whose hearts the Lord has touched, and who have caught the superb vision of the kingdom of God on earth. Then for six days, which are as truly sacred days as the first day, men and women of all occupations will have as their dominant thought, not simply the making of money, but the extension of the kingdom of God on earth. Under the inspiration of this glowing ideal the church will mobilize its forces and attack the great social evils of to-day with the same earnestness and self-sacrifice that it has revealed in carrying the gospel to the dark corners of the earth.

## The Victory of Faith

The Lord's Prayer closes with the petition, "Deliver us from the evil." Some ancient authorities add: "For thine is the kingdom, and the power, and the glory, forever. Amen." While not a part of the prayer of Jesus, it is a fitting response from the man whose eye of faith sees God standing within the shadow keeping watch above his own.

We have prayed that God's kingdom may come, his will be done on earth, as it is in heaven. We have prayed for a social order, in which poverty with its brood of evils shall be banished, and equality of opportunity shall be within the reach of all; in which hate and violence and revenge shall no longer menace and divide nations and classes and individuals; a social order, in which the things that

drag men down, and put stumbling-blocks in the way of virtue, shall be removed.

We are still a long distance from that ideal social and religious order. But the man who believes that there is a Power not of ourselves which makes for righteousness, who is convinced that in the long run goodness is irresistible, who is persuaded that the world is gradually growing better, is not discouraged at the apparent slowness of the coming of the kingdom in its fulness. Even in this dark night of war and desolation, when so many voices are uttering their chants of hate, and faith falters, and hope grows dim, he sees One whose form is like unto the Son of man, and he lifts his eyes to the All-father, with the assurance that good must be the final goal.

"For thine is the kingdom, and the power,
And the glory, forever. Amen"

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